

The Epistle to the Hebrews, Chapter 11

ΠΡΟΣ ΕΒΡΑΙΟΥΣ ΙΑ΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 11:1–3

The definition of faith and its first object: creation

Faith defined as the substance of things hoped for, the proof of things unseen (1); by it the ancients were attested (2); the first instance — by faith we understand that the ages were framed by God's word, so that the visible came from the invisible (3).

B · 11:4–7

The antediluvian witnesses: Abel, Enoch, Noah

Three pre-flood exemplars: Abel's better sacrifice and abiding testimony (4); Enoch translated so as not to see death, having pleased God (5); the axiom that without faith it is impossible to please him (6); Noah, warned of the unseen, building the ark and inheriting righteousness (7).

C · 11:8–12

Abraham and Sarah: the sojourner's faith and the promised seed

Abraham obeyed the call to go out, not knowing where (8); he sojourned in tents with Isaac and Jacob, awaiting the city with foundations (9–10); by faith Sarah received power to conceive past age, and from one as good as dead came descendants beyond number (11–12).

D • 11:13–16

Dying in faith: pilgrims seeking a homeland

These all died in faith, not having received the promises but greeting them from afar, confessing they were strangers on earth (13); such language shows they seek a homeland (14); not the land left behind (15), but a better, heavenly one — wherefore God is not ashamed to be called their God, having prepared a city (16).

E • 11:17–22

Faith reckoning with death and the future: the patriarchs

Abraham offered Isaac, reckoning God able to raise the dead (17–19); Isaac blessed Jacob and Esau concerning things to come (20); Jacob blessed Joseph's sons and worshiped (21); Joseph at his end spoke of the exodus and gave directions about his bones (22).

F • 11:23–31

Moses, the exodus, and the conquest of faith

Moses hidden by faith of his parents (23); choosing affliction with God's people over Egypt's treasures, looking to the reward (24–26); leaving Egypt and keeping the Passover, not fearing the king (27–28); Israel crossing the Sea (29); Jericho's walls falling (30); Rahab the harlot saved by receiving the spies in peace (31).

G • 11:32–38

The roll-call summarized: triumphs and tortures of faith

Time fails to tell of the judges, kings, and prophets (32) who through faith conquered, were delivered, and made strong (33–34); women received their dead, while others were tortured, refusing release, to gain a better resurrection (35); mockings, bonds, and death by sword (36–37); the world unworthy of those who wandered destitute (38).

H • 11:39–40

Conclusion: the witnesses attested yet awaiting us

All these, attested through faith, did not receive the promise (39), God having provided something better concerning us, that apart from us they should not be made perfect (40) — the saints of every age perfected together.

1 Ἔστιν δὲ πίστις ἐλπίζομένων υπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.

Now faith is the substance of things hoped for, the proof of things not seen.

TOPIC STATEMENT / DEFINITION **δέ** The chapter opens with a working definition of the πίστις just commended (10:38–39): faith gives present reality to the future and unseen, the controlling theme for the roll-call to follow.

Ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula, fronted for emphasis)

→ *gnomic present*

εἰμί: 'to be'; the fronted position (ἔστιν) gives a definitional, almost demonstrative force — 'now faith IS ...'

δὲ

now

transitional conjunction

δέ: mild continuative; bridges from the call to faith (10:39) into its definition and demonstration.

πίστις

faith

Nominative

subject (anarthrous, qualitative)

πίστις: 'faith, trust, faithfulness'; anarthrous and qualitative — faith as such, defined by what it does, not a particular act.

ἐπιζομένων

of things hoped for

Pres Pass Ptc · Gen Pl Neut · ἐλπίζω

substantival participle (objective/content genitive)

→ *present (ongoing)*

ἐλπίζω: 'hope'; the passive participle substantivized — 'the things being hoped for,' the future goods of God's promise.

ὑπόστασις

substance/assurance

Nominative

predicate nominative

ὑπόστασις: 'that which stands under' — substance/reality, or subjectively 'assurance, confidence' (cf. 3:14); faith makes the hoped-for future present and firm.

πραγμάτων

of things

Genitive

objective genitive (w/ ἔλεγχος)

πρᾶγμα: 'matter, thing, fact'; concrete realities — here those not accessible to sight.

ἔλεγχος

proof/conviction

Nominative

predicate nominative (parallel to ὑπόστασις)

ἔλεγχος: 'proof, demonstration, conviction'; a quasi-legal term — faith is the evidence that convinces of unseen realities.

οὐ

not

negative particle

βλεπομένων

being seen

Pres Pass Ptc · Gen Pl Neut · βλέπω

attributive participle (w/ πραγμάτων)

→ *present (ongoing)*

βλέπω: 'see'; the negated participle marks the invisible realm — the proper object of faith rather than sight (cf. 2 Cor 4:18).

2 ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

For by this the elders were attested.

GROUND / THESIS FOR THE CATALOGUE **γὰρ** The bridge from definition to roll-call: it was by this faith that the people of old received God's commendation — the refrain 'by faith' will now be sounded down the list.

ἐν

by

preposition + dative (instrument/sphere)

ταύτῃ

this

Dative

demonstrative (refers to πίστις)

οὗτος: 'this'; the feminine pronoun reaches back to πίστις — 'in/by this faith.'

γὰρ

for

explanatory conjunction

γάρ: introduces the warrant — the ancients' commendation rested on this very faith.

ἐμαρτυρήθησαν

were attested/commended

Aor Pass Indic 3 Pl • μαρτυρέω

main verb (divine passive)

→ *constative aorist*

μαρτυρέω: 'bear witness, testify'; the passive ('were borne witness to') is a divine passive — God gave them his approving testimony in Scripture.

οἱ

the

Nominative

article

πρεσβύτεροι

elders/ancients

Nominative

subject

πρεσβύτερος: 'elder'; here the forebears, the men and women of old — the saints of former generations whose stories follow.

3 Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι.

By faith we understand that the ages were framed by the word of God, so that what is seen has not come into being from things which appear.

FIRST INSTANCE (ASYNDETON) ASYNDETON The anaphoric Πίστει ('by faith') is sounded for the first time. Before any named saint, faith's first object is creation itself — grasped by the word, not by sight, the paradigm of believing the unseen.

Πίστει

by faith

Dative

dative of means (anaphoric refrain)

πίστις: 'faith'; the instrumental dative that heads nearly every paragraph of the chapter — the drumbeat 'by faith.'

νοοῦμεν

we understand

Pres Act Indic 1 Pl · νοέω

main verb

→ gnomic present

νοέω: 'perceive with the mind, understand'; faith is a mode of cognition — it apprehends what observation cannot.

κατηρτίσθαι

to have been framed

Perf Pass Inf · καταρτίζω

infinitive of indirect discourse (object of νοοῦμεν)

→ intensive perfect (abiding result)

καταρτίζω: 'put in order, fit together, complete'; the perfect marks the cosmos as a finished, ordered whole standing as God made it.

τοὺς

the

Accusative

article

αἰῶνας

ages/worlds

Accusative

accusative subject of the infinitive

αἰών: 'age'; in the plural here (as 1:2) the created order across all its epochs — 'the universe' in its temporal extent.

ῥήματι

by the word

Dative

dative of means

ῥῆμα: 'word, utterance'; the spoken command of Genesis 1 — God said, and it was; creation by fiat.

θεοῦ

of God

Genitive

subjective/possessive genitive

εἰς

so that

preposition + articular infinitive (result/purpose)

εἰς τό + inf.: a standard construction here marking result — 'with the result/effect that.'

<p>τὸ the Accusative <i>article (governs the infinitive phrase)</i></p>	<p>μὴ not <i>negative particle (w/ infinitive)</i> μὴ: the negative proper to infinitives and non-indicative moods.</p>	<p>ἐκ from <i>preposition + genitive (source)</i></p>	<p>φαινομένων things appearing Pres Mid/Pass Ptc · Gen Pl Neut · φαίνω <i>substantival participle (object of ἐκ)</i> → present (ongoing) φαίνω (mid./pass.): 'appear, become visible'; 'the things that appear' — the phenomenal, observable realm.</p>
<p>τὸ the (thing) Accusative <i>article (substantizes ptc.)</i></p>	<p>βλεπόμενον what is seen Pres Pass Ptc · Acc Sg Neut · βλέπω <i>substantival participle (subject of γεγονέναι)</i> → present (ongoing) βλέπω: 'see'; 'the visible' world — which did not arise out of visible stuff but from God's word.</p>	<p>γεγονέναι to have come into being Perf Act Inf · γίνομαι <i>infinitive (within εἰς τὸ clause)</i> → intensive perfect (settled state) γίνομαι: 'come to be, originate'; the perfect underscores the abiding fact of the visible order's non-visible origin.</p>	

4 Πίστει πλείονα θυσίαν Ἄβελ παρὰ Κάϊν προσήνεγκεν τῷ θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ, καὶ δι' αὐτῆς ἀποθανῶν ἔτι λαλεῖ.

By faith Abel offered to God a better sacrifice than Cain, through which he was attested to be righteous, God testifying over his gifts; and through it, though dead, he still speaks.

WITNESS 1 — ABEL (ASYNDETON) **ASYNDETON** The roll-call proper begins (Gen 4). Abel's faith made his offering 'more' than Cain's; faith, not the gift's matter, won God's witness — and his testimony outlives his death.

Πίστει

by faith

Dative

dative of means (anaphoric refrain)

πίστις: the refrain resumes — each hero acts 'by faith.'

πλείονα

greater/better

Accusative

attributive adjective (comparative)

πλείων: 'more, greater'; comparative of πολύς — Abel's sacrifice was qualitatively superior, fuller in worth.

θυσίαν

sacrifice

Accusative

direct object

θυσία: 'sacrifice, offering'; the slain offering of Gen 4:4 — its excellence lay in the faith behind it.

Ἄβελ

Abel

Nominative

subject (indeclinable)

Ἄβελ: Abel, Adam's son; first of the faithful, first martyr (cf. 12:24).

παρὰ

than

preposition + accusative (comparison)

παρά + acc.: here comparative, 'beside, in comparison with' = 'than.'

Καῖν

Cain

Accusative

object of παρά (indeclinable)

Καῖν: Cain; the foil whose offering lacked faith.

προσήνεγκεν

offered

Aor Act Indic 3 Sg · προσφέρω

main verb

→ *constative aorist*

προσφέρω: 'bring to, offer' (cultic term, frequent in Hebrews); the verb of presenting a sacrifice.

τῷ

to

Dative

article

θεῷ

God

Dative

indirect object (recipient)

δι'

through

preposition + genitive (means)

ἧς

which

Genitive

relative pronoun (antecedent πίστις or θυσία)

ἧς: relative; the feminine refers most naturally to πίστις (faith) — through which he was attested righteous.

ἐμαρτυρήθη

he was attested

Aor Pass Indic 3 Sg · μαρτυρέω

main verb (divine passive, rel. clause)

→ *constative aorist*

μαρτυρέω: 'testify'; the divine passive again — God's own witness declared Abel righteous.

εἶναι

to be

Pres Act Inf · εἶμι

infinitive of indirect discourse

→ stative present

εἶμι: complementary infinitive — the content of the testimony, 'that he was righteous.'

δίκαιος

righteous

Nominative

predicate nom. (w/ εἶναι)

δίκαιος: 'righteous, just'; Abel reckoned righteous through faith — anticipating the chapter's link of faith and righteousness (10:38).

μαρτυροῦντος

testifying

Pres Act Ptc · Gen Sg Masc · μαρτυρέω

genitive absolute (cause/attendant circumstance)

→ present (concurrent)

μαρτυρέω: here in a genitive absolute with τοῦ θεοῦ — 'God bearing witness over his gifts.'

ἐπὶ

over/upon

preposition + dative (basis/occasion)

τοῖς

the

Dative

article

δώροις

gifts

Dative

object of ἐπὶ

δώρον: 'gift, offering'; Abel's presented gifts, over which God attested his approval.

αὐτοῦ

his

Genitive

genitive of possession

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

subject of the genitive absolute

καὶ

and

coordinating conjunction

δι'

through

preposition + genitive (means)

αὐτῆς

it

Genitive

object of διὰ (refers to faith)

αὐτός: 'it'; the faith through which Abel still speaks beyond death.

ἀποθανών

having died

Aor Act Ptc · Nom Sg Masc · ἀποθνήσκω

concessive participle ('though he died')

→ constative aorist

ἀποθνήσκω: 'die'; concessive — though dead (and murdered), he yet speaks.

ἔτι

still

adverb (time)

ἔτι: 'still, yet'; Abel's testimony persists into the present — his blood and faith go on speaking (cf. Gen 4:10; Heb 12:24).

λαλεῖ

he speaks

Pres Act Indic 3 Sg · λαλέω

main verb

→ gnomic/durative present

λαλέω: 'speak'; the present tense vivifies the enduring witness of the first man of faith.

5 Πίστει Ἐνώχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ἠύρισκετο διότι μετέθηκεν αὐτὸν ὁ θεός·
πρὸ γὰρ τῆς μεταθέσεως μεμαρτύρηται εὐαρεστηκέναι τῷ θεῷ.

By faith Enoch was translated so as not to see death, and he was not found, because God had translated him;
for before his translation he had been attested as having pleased God.

WITNESS 2 — ENOCH (ASYNDETON) ASYNDETON Enoch (Gen 5:24, LXX 'God translated him') — the man
who 'walked with God' and bypassed death. Faith that pleases God is shown to lay hold of life beyond the grave.

Πίστει

by faith

Dative

dative of means (anaphoric refrain)

πίστις: the refrain continues.

Ἐνώχ

Enoch

Nominative

subject (indeclinable)

Ἐνώχ: Enoch, seventh from Adam; in
Gen 5:24 'he walked with God, and was
not, for God took him.'

μετετέθη

was translated

Aor Pass Indic 3 Sg · μετατίθημι

main verb (divine passive)

→ constative aorist

μετατίθημι: 'transfer, remove, translate';
the LXX verb for Enoch's removal —
taken bodily without dying.

τοῦ

so as

article + infinitive (genitive of result/purpose)

τοῦ + inf.: articular infinitive
expressing result/purpose — 'so as not
to see death.'

μὴ

not

negative particle (w/ infinitive)

ἰδεῖν

to see

Aor Act Inf · ὁράω

infinitive (within τοῦ μὴ clause)

→ constative aorist

ὁράω: 'see'; 'to see death' is a Semitic
idiom for experiencing/undergoing it.

θάνατον

death

Accusative

direct object of ἰδεῖν

θάνατος: 'death'; the universal lot that
Enoch alone (with Elijah) escaped.

καὶ

and

coordinating conjunction

οὐχ

not

negative particle

ἠϋρίσκετο

he was found

Impf Pass Indic 3 Sg · εὐρίσκω

main verb

→ imperfect (of the search's result)

εὐρίσκω: 'find'; echoing Gen 5:24 LXX (οὐχ ἠϋρίσκετο) — he was sought and not found, for God had removed him.

διότι

because

causal conjunction

διότι: 'because'; gives the reason he was not found.

μετέθηκεν

translated

Aor Act Indic 3 Sg · μετατίθημι

main verb (causal clause)

→ constative aorist

μετατίθημι: the active here — God is the agent who 'translated him.'

αὐτόν

him

Accusative

direct object

ὁ

the

Nominative

article

θεός

God

Nominative

subject

πρὸ

before

preposition + genitive (time)

γάρ

for

explanatory conjunction

γάρ: grounds the translation in Enoch's prior God-pleasing faith.

τῆς

the

Genitive

article

μεταθέσεως

translation/removal

Genitive

object of πρό

μετάθεσις: 'removal, change'; the noun of his being taken (cf. 7:12; 12:27 of the 'removing' of things).

μεμαρτύρηται

he has been attested

Perf Pass Indic 3 Sg · μαρτυρέω

main verb (divine passive)

→ intensive perfect (standing testimony)

μαρτυρέω: the perfect marks a testimony that stands on record — Scripture's abiding witness to Enoch.

εὐαρεστηκέναι

to have pleased

Perf Act Inf · εὐαρεστέω

infinitive of indirect discourse

→ intensive perfect (settled approval)

εὐαρεστέω: 'be well-pleasing'; LXX renders Gen 5:24 'walked with God' as 'pleased God' — the link to v.6.

τῷ

the

Dative

article

θεῷ

God

Dative

dative complement (object of εὐαρεστηκέναι)

6 χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστήσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.

But without faith it is impossible to please him; for the one who comes to God must believe that he is, and that he becomes a rewarder of those who seek him.

AXIOM DRAWN FROM ENOCH **δέ** An interpretive maxim suspends the narrative: Enoch's God-pleasing presupposed faith, and faith is the indispensable condition — believing both that God exists and that he rewards seekers.

χωρὶς

without

improper preposition + genitive (separation)

χωρὶς: 'apart from, without'; a key Hebrews word (cf. 9:22; 10:18) — here marking faith as non-negotiable.

δέ

but/now

transitional conjunction

πίστεως

faith

Genitive

object of χωρὶς

πίστις: 'faith'; the very thing the chapter expounds, now declared the sine qua non of pleasing God.

ἀδύνατον

impossible

Nominative

predicate adjective (impersonal)

ἀδύνατος: 'impossible, powerless'; a strong Hebrews term (cf. 6:4, 18; 10:4) — categorical, not merely difficult.

εὐαρεστήσαι

to please

Aor Act Inf · εὐαρεστέω

subject infinitive (of ἀδύνατον)

→ constative aorist

εὐαρεστέω: 'please'; resumes v.5 — without faith the very act of pleasing God cannot occur.

πιστεῦσαι

to believe

Aor Act Inf · πιστεύω

complementary infinitive (w/ δεῖ)

→ constative aorist

πιστεύω: 'believe, trust'; the verb cognate to πίστις — the act the noun names.

γὰρ

for

explanatory conjunction

γὰρ: grounds the axiom by spelling out faith's content.

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

impersonal main verb

→ gnomic present

δεῖ: 'it is necessary, must'; logical/moral necessity — the indispensable requirement for the worshiper.

τὸν

the (one)

Accusative

article (substantizes ptc.)

προσερχόμενον

who comes

Pres Mid Ptc · Acc Sg Masc · προσέρχομαι
substantival participle (accusative subject of πιστεύσαι)

→ present (characteristic)

προσέρχομαι: 'approach, draw near'; a Hebrews cult-word for approaching God (4:16; 7:25; 10:22) — the worshiper, the seeker.

τῷ

to

Dative

article

θεῷ

God

Dative

dative complement (object of προσερχόμενον)

ὅτι

that

conjunction (content of belief)

ὅτι: introduces the twofold object of faith — God's existence and his rewarding character.

ἔστιν

he is/exists

Pres Act Indic 3 Sg · εἰμί

main verb (existential, accented)

→ gnomic present

εἰμί: the accented ἔστιν here is existential — 'that he is,' that God exists (echoing the divine 'I AM').

καὶ

and

coordinating conjunction

τοῖς

to those

Dative

article (substantizes ptc.)

ἐκζητοῦσιν

who seek out

Pres Act Ptc · Dat Pl Masc · ἐκζητέω

substantival participle (dat. of advantage)

→ present (characteristic)

ἐκζητέω: 'seek out, search for' (ἐκ-intensive); diligent, earnest seeking after God — rewarded by him.

αὐτὸν

him

Accusative

direct object of ἐκζητοῦσιν

μισθαποδότης

rewarder

Nominative

predicate nominative

μισθαποδότης: 'one who pays a wage, rewarder' (μισθός + ἀποδίδωμι); NT hapax — God recompenses those who seek him (cf. μισθαποδοσία 10:35).

γίνεται

he becomes/proves to be

Pres Mid Indic 3 Sg · γίνομαι

main verb

→ gnomic present

γίνομαι: 'become, prove to be'; God shows himself a rewarder — relational, toward the seeker.

7 Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, δι' ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

By faith Noah, having been warned about things not yet seen, in reverent fear constructed an ark for the salvation of his household; through it he condemned the world and became an heir of the righteousness that is according to faith.

WITNESS 3 — NOAH (ASYNDETON) **ASYNDETON** The last antediluvian (Gen 6): faith acts on the unseen warning, building against an unprecedented judgment. Noah's obedient faith both condemns the world and inherits the righteousness-by-faith that is the chapter's keynote.

Πίστει

by faith

Dative

dative of means (anaphoric refrain)

πίστις: the refrain resumes.

χρηματισθεὶς

having been warned

Aor Pass Ptc · Nom Sg Masc · χρηματίζω

adverbial participle (cause/circumstance)

→ constative aorist

χρηματίζω: 'give a divine instruction/warning, reveal' (cf. 8:5; 12:25); God's oracle to Noah about the flood.

Νῶε

Noah

Nominative

subject (indeclinable)

Νῶε: Noah; 'a preacher of righteousness' (2 Pet 2:5), the builder of the ark.

περὶ

about

preposition + genitive (reference)

τῶν

the things

Genitive

article (substantizes ptc.)

μηδέπω

not yet

negative adverb (w/ participle)

μηδέπω: 'not yet'; the flood was wholly future, invisible — the proper object of faith (v.1).

βλεπομένων

being seen

Pres Pass Ptc · Gen Pl Neut · βλέπω

substantival participle (object of περι)

→ present (ongoing)

βλέπω: 'see'; 'things not yet seen' deliberately echoes the definition of faith in v.1.

εὐλαβηθεὶς

in reverent fear

Aor Pass Ptc · Nom Sg Masc · εὐλαβέομαι

adverbial participle (manner)

→ constative aorist

εὐλαβέομαι: 'act with reverent caution, take heed in godly fear'; cf. the noun in 5:7; 12:28 — pious heedfulness, not mere dread.

ΚΑΤΕΣΚΕΥΑΣΕΝ

constructed

Aor Act Indic 3 Sg · κατασκευάζω

main verb

→ *constative aorist*

κατασκευάζω: 'build, prepare, equip' (cf. 3:3–4 of the housebuilder); the labor of obedient faith.

κιβωτὸν

ark

Accusative

direct object

κιβωτός: 'box, chest, ark'; the vessel of Gen 6 (also used of the ark of the covenant, 9:4).

εἰς

for

preposition + accusative (purpose/goal)

σωτηρίαν

salvation/deliverance

Accusative

object of εἰς (purpose)

σωτηρία: 'deliverance, preservation'; here the rescue of Noah's house from the deluge.

τοῦ

of the

Genitive

article

οἴκου

household

Genitive

objective genitive

οἶκος: 'house, household'; Noah's family of eight, saved with him.

αὐτοῦ

his

Genitive

genitive of possession

δι'

through

preposition + genitive (means)

ἧς

which

Genitive

relative pronoun (antecedent faith)

ὅς: relative; 'through which (faith)' he condemned the world — faith, not the ark, is the agent of condemnation.

κατέκρινεν

he condemned

Aor Act Indic 3 Sg · κατακρίνω

main verb (rel. clause)

→ *constative aorist*

κατακρίνω: 'condemn, pass sentence against'; Noah's believing obedience exposed and judged the unbelieving world by contrast.

τὸν

the

Accusative

article

κόσμον

world

Accusative

direct object

κόσμος: 'world'; the unbelieving generation of Noah's day, condemned by his faith.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>τῆς of the Genitive <i>article</i></p>	<p>κατὰ according to <i>preposition + accusative (standard/norm)</i></p>	<p>πίστιν faith Accusative <i>object of κατά (norm)</i> πίστις: 'faith'; 'the righteousness that is according to faith' — the Pauline-sounding phrase tying Noah to justification by faith.</p>
<p>δικαιοσύνης righteousness Genitive <i>genitive (content of the inheritance)</i> δικαιοσύνη: 'righteousness'; the standing Noah inherited — reckoned righteous by faith (cf. v.4).</p>	<p>ἐγένετο he became Aor Mid Indic 3 Sg · γίνομαι <i>main verb</i> → <i>constative aorist</i> γίνομαι: 'become'; Noah entered into the heritage of faith-righteousness.</p>	<p>κληρονόμος heir Nominative <i>predicate nominative</i> κληρονόμος: 'heir'; an inheritance motif central to Hebrews (1:2; 6:17) — faith makes one heir of God's righteousness.</p>	

8 Πίστει καλούμενος Ἀβραάμ ὑπήκουσεν ἐξελθεῖν εἰς τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται.

By faith Abraham, when called, obeyed to go out to a place which he was to receive for an inheritance, and he went out, not knowing where he was going.

WITNESS 4 — ABRAHAM'S CALL (ASYNDETON) **ASYNDETON** The narrative arrives at the father of the faithful (Gen 12). Faith obeys a summons into the unknown — the venture of trust that does not first see the destination.

Πίστει

by faith

Dative

dative of means (anaphoric refrain)

πίστις: the refrain; Abraham will dominate the next several verses.

καλούμενος

being called

Pres Pass Ptc · Nom Sg Masc · καλέω

temporal participle ('when called')

→ present (concurrent)

καλέω: 'call, summon'; the divine call of Gen 12:1 that set the patriarch in motion.

Ἀβραάμ

Abraham

Nominative

subject (indeclinable)

Ἀβραάμ: Abraham, 'father of a multitude'; the archetypal man of faith (cf. Rom 4; Gal 3).

ὑπήκουσεν

obeyed

Aor Act Indic 3 Sg · ὑπακούω

main verb

→ constative aorist

ὑπακούω: 'obey, hearken' (lit. 'hear under'); faith expresses itself in obedience to the call.

ἐξελθεῖν

to go out

Aor Act Inf · ἐξέρχομαι

complementary infinitive (w/ ὑπήκουσεν)

→ constative aorist

ἐξέρχομαι: 'go out, depart'; the leaving of Ur/Haran for an unknown land.

εἰς

to

preposition + accusative (goal)

τόπον

place

Accusative

object of εἰς (goal)

τόπος: 'place'; the land of promise, as yet unidentified to him.

ὃν

which

Accusative

relative pronoun (object of λαμβάνειν)

ἤμελλεν

he was about/destined

Impf Act Indic 3 Sg · μέλλω

main verb (rel. clause)

→ imperfect (of impending destiny)

μέλλω: 'be about to, be destined'; the promised future possession, still ahead.

λαμβάνειν

to receive

Pres Act Inf · λαμβάνω

complementary infinitive (w/ ἤμελλεν)

→ present (futuristic, w/ μέλλω)

λαμβάνω: 'take, receive'; the inheritance to be received from God's hand.

εἰς

for

preposition + accusative (purpose/result)

κληρονομίαν

inheritance

Accusative

object of εἰς

κληρονομία: 'inheritance'; the land as covenant grant — the promise theme again (cf. 9:15).

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐξῆλθεν he went out Aor Act Indic 3 Sg · ἐξέρχομαι <i>main verb</i> → <i>constative aorist</i> ἐξέρχομαι: 'go out'; the actual departure — obedience enacted.</p>	<p>μὴ not <i>negative particle (w/ participle)</i></p>	<p>ἐπιστάμενος knowing Pres Mid/Pass Ptc · Nom Sg Masc · ἐπίσταμαι <i>concessive/circumstantial participle</i> → <i>present (concurrent)</i> ἐπίσταμαι: 'know, understand'; the negated participle highlights faith's defining feature — moving without sight of the goal.</p>
<p>ποῦ where <i>interrogative adverb (indir. question)</i> ποῦ: 'where'; the destination unknown to him.</p>	<p>ἔρχεται he is going Pres Mid Indic 3 Sg · ἔρχομαι <i>main verb (indir. question)</i> → <i>present (vivid)</i> ἔρχομαι: 'come, go'; the present makes the venture vivid — he sets out toward an unseen 'where.'</p>		

9 Πίστει παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·

By faith he sojourned in the land of promise as in a foreign land, dwelling in tents with Isaac and Jacob, the fellow heirs of the same promise;

WITNESS 4 CONTINUED — SOJOURNING (ASYNDETON) **ASYNDETON** Even in the promised land Abraham lived as a resident alien in tents — faith holds the promise without yet possessing it, across three tent-dwelling generations.

Πίστει

by faith

Dative

dative of means (anaphoric refrain)

πίστις: the refrain.

παρώκησεν

he sojourned

Aor Act Indic 3 Sg · παροικέω

main verb

→ constative aorist

παροικέω: 'dwell as a stranger/resident alien' (παρά + οικήω); to live alongside without citizenship — the pilgrim motif of vv.13–16.

εἰς

in/into

preposition + accusative (place, w/ verb of settling)

γῆν

land

Accusative

object of εἰς

γῆ: 'land, earth'; Canaan, the promised land — yet to him a foreign country.

τῆς

of the

Genitive

article

ἐπαγγελίας

promise

Genitive

attributive/possessive genitive

ἐπαγγελία: 'promise'; the keyword of Hebrews' Abraham material (6:13–15) — the land defined by the promise attached to it.

ὥς

as

comparative particle

ὥς: 'as'; introduces the manner — he treated the promised land as not yet his own.

ἀλλοτρίαν

foreign/another's

Accusative

predicate accusative (w/ ὥς)

ἀλλότριος: 'belonging to another, foreign'; the land was 'someone else's' to him in present experience.

ἐν

in

preposition + dative (place)

σκηναῖς

tents

Dative

dative of place

σκηνή: 'tent'; the impermanent dwelling of the patriarchs — visible sign of pilgrim, non-settled life (cf. the heavenly σκηνή, 8:2).

κατοικήσας

having dwelt

Aor Act Ptc · Nom Sg Masc · κατοικέω

adverbial participle (manner/attendant)

→ constative aorist

κατοικέω: 'dwell, settle'; ironic with σκηναῖς — his 'settling' was in tents, the dwelling of the unsettled.

μετὰ

with

preposition + genitive (accompaniment)

Ἰσαὰκ

Isaac

Genitive

object of μετά (indeclinable)

Ἰσαάκ: Isaac, the son of promise; second of the three patriarchs.

καὶ

and

coordinating conjunction

Ἰακώβ

Jacob

Genitive

object of μετά (indeclinable)

Ἰακώβ: Jacob, the third patriarch; grandson sharing the same covenant promise.

τῶν

the

Genitive

article

συγκληρονόμων

fellow heirs

Genitive

apposition to Ἰσαὰκ καὶ Ἰακώβ

συγκληρονόμος: 'joint heir' (σύν + κληρονόμος); they shared one and the same inheritance-promise (cf. Rom 8:17).

τῆς

of the

Genitive

article

ἐπαγγελίας

promise

Genitive

objective genitive (w/ συγκληρονόμων)

ἐπαγγελία: 'promise'; the inheritance is the promise itself, held by all three.

τῆς

the

Genitive

article (attributive position)

αὐτῆς

same

Genitive

intensive/identical adjective

αὐτός: in attributive position 'the same'; one unchanging promise across the generations.

10 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ θεός.

for he was awaiting the city that has the foundations, whose architect and builder is God.

GROUND OF THE TENT-LIFE γὰρ Why Abraham could live as a tent-dwelling sojourner: his eyes were fixed beyond the land on the permanent, God-built city — the unseen reality faith grasps (cf. 12:22; 13:14).

ἔξεδέχετο

he was awaiting

Impf Mid Indic 3 Sg · ἐκδέχομαι

main verb

→ imperfect (durative expectation)

ἐκδέχομαι: 'await, expect, look for'; the imperfect paints a settled, ongoing expectation throughout his sojourn.

γὰρ

for

explanatory conjunction

γὰρ: explains the manner of life in v.9
— his hope lay elsewhere.

τὴν

the

Accusative

article

τοὺς

the

Accusative

article

θεμελίους

foundations

Accusative

object of ἔχουσιν

θεμέλιος: 'foundation'; the plural stresses solidity/permanence — opposite of the movable tent (σκηνή).

ἔχουσιν

having

Pres Act Ptc · Acc Sg Fem · ἔχω

attributive participle (w/ πόλιν)

→ present (characteristic)

ἔχω: 'have'; the city characterized by its enduring foundations.

πόλιν

city

Accusative

direct object of ἐξεδέχετο

πόλις: 'city'; the heavenly Jerusalem (12:22; 13:14), the stable counterpart to the patriarch's tents.

ἧς

whose

Genitive

relative pronoun (possession)

τεχνίτης

architect/craftsman

Nominative

predicate nominative

τεχνίτης: 'craftsman, designer'; the skilled artificer — God as the master designer of the city.

καὶ

and

coordinating conjunction

δημιουργός

builder/maker

Nominative

predicate nominative (coordinate)

δημιουργός: 'maker, builder, craftsman' (lit. 'public worker'); NT hapax — God both designs and constructs the city.

ὁ

the

Nominative

article

θεός

God

Nominative

subject (copula understood)

θεός: God; the city's worth lies in its divine maker — hence faith's confidence.

11 Πίστει καὶ αὐτὴ Σάρρα στείρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας, ἐπεὶ πιστὸν ἠγήσατο τὸν ἐπαγγειλάμενον·

By faith even Sarah herself, though barren, received power for the conceiving of seed, and that past the proper age, since she counted faithful the one who had promised;

WITNESS 5 — SARAH (ASYNDETON) **ASYNDETON** Sarah is folded into the roll-call: against barrenness and age, faith reckoned the promiser faithful and so received generative power — the ground of the innumerable seed in v.12.

Πίστει

by faith

Dative

dative of means (anaphoric refrain)

πίστις: the refrain.

καὶ

even

adverbial (ascensive)

καὶ: ascensive 'even' — remarkably, Sarah too, the barren one, shared the faith.

αὐτὴ

herself

Nominative

intensive pronoun (w/ Σάρρα)

αὐτός: intensive 'herself'; underscoring that even Sarah, who once laughed (Gen 18:12), came to believe.

Σάρρα

Sarah

Nominative

subject

Σάρρα: Sarah, Abraham's wife; the matriarch of the promised seed.

στείρα

barren

Nominative

predicate/circumstantial adjective ('though barren')

στείρα: 'barren (woman)'; her natural impossibility, against which faith laid hold of the promise.

δύναμιν

power

Accusative

direct object

δύναμις: 'power, ability'; the God-given capacity to conceive, granted beyond nature.

εἰς

for

preposition + accusative (purpose/result)

καταβολὴν

founding/conceiving

Accusative

object of εἰς

καταβολή: lit. 'a casting/laying down,' hence 'foundation' (4:3; 9:26) or here the begetting/conception of offspring — 'for the depositing of seed.'

σπέρματος

of seed/offspring

Genitive

objective genitive

σπέρμα: 'seed, offspring'; the promised line that would become innumerable (v.12).

ἔλαβεν

received

Aor Act Indic 3 Sg · λαμβάνω

main verb

→ *constative aorist*

λαμβάνω: 'receive'; the power was received as gift, not mustered by nature.

καὶ

and

coordinating/adjunctive conjunction

καί: 'and even,' adding the further marvel — beyond the age of childbearing.

παρὰ

past/beyond

preposition + accusative (beyond/contrary to)

παρά + acc.: here 'beyond, contrary to' — past the natural time.

καιρόν

time/season

Accusative

object of παρά

καιρός: 'appointed time, season'; the proper season for childbearing, now long past.

ἡλικίας

of age

Genitive

genitive of reference (defines καιρόν)

ἡλικία: 'age, stage of life'; she was 'beyond the age,' ninety years old (Gen 17:17).

ἐπεὶ

since

causal conjunction

ἐπεὶ: 'since, because'; gives the reason for her receiving power — her estimate of God's fidelity.

πιστόν

faithful

Accusative

predicate accusative (w/ ἠγήσατο)

πιστός: 'faithful, trustworthy'; God keeps his word (cf. 10:23) — the object of her reckoning faith.

ἠγήσατο

she counted/regarded

Aor Mid Indic 3 Sg · ἠγέομαι

main verb (causal clause)

→ *constative aorist*

ἠγέομαι: 'consider, regard, deem' (cf. 10:29; 11:26); faith is here a judgment about God's reliability.

τόν

the (one)

Accusative

article (substantizes ptc.)

ἐπαγγειλάμενον

who had promised

Aor Mid Ptc · Acc Sg Masc · ἐπαγγέλλομαι

substantival participle (object of ἠγήσατο)

→ *constative aorist*

ἐπαγγέλλομαι: 'promise'; 'the Promiser' — God himself, whose faithfulness is the basis of all the chapter's faith (cf. 10:23).

12 διὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναρίθμητος.

Therefore also from one man, and him as good as dead, were born descendants as the stars of heaven in multitude and as the innumerable sand by the seashore.

INFERENCE / RESULT **διὸ καὶ** The fruit of that faith: from a single, reproductively 'dead' man came a countless posterity — the Genesis imagery of stars and sand (15:5; 22:17), faith's harvest out of barrenness.

<p>διὸ therefore <i>inferential conjunction</i></p> <p>διό: 'therefore'; draws the result from the faith of vv.8–11.</p>	<p>καὶ also <i>adverbial (adjunctive)</i></p>	<p>ἀφ' from <i>preposition + genitive (source)</i></p>	<p>ἑνὸς one Genitive <i>substantival numeral (object of ἀπό)</i></p> <p>εἷς: 'one'; the single progenitor, Abraham (cf. Isa 51:2; Rom 4:19).</p>
<p>ἐγεννήθησαν were born Aor Pass Indic 3 Pl · γεννάω <i>main verb</i></p> <p>→ <i>constative aorist</i></p> <p>γεννάω: 'beget, give birth'; the passive — descendants 'were born' from him, the act of God's promise-keeping power.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ταῦτα that too <i>adverbial accusative (idiom: 'and that')</i></p> <p>καὶ ταῦτα: an idiom, 'and that too,' intensifying — 'and him being as good as dead at that.'</p>	<p>νενεκρωμένου having become dead Perf Pass Ptc · Gen Sg Masc · νεκρώω <i>genitive absolute (concessive)</i></p> <p>→ <i>intensive perfect (settled condition)</i></p> <p>νεκρώω: 'put to death, deaden'; the perfect marks Abraham's body as reproductively 'dead' (cf. Rom 4:19) — life sprang from deadness.</p>

καθώς

as

comparative conjunction

καθώς: 'just as'; introduces the first simile of the multitude.

τὰ

the

Nominative

article

ἄστρα

stars

Nominative

subject of implied verb (comparison)

ἄστρον: 'star'; the heavenly half of the Genesis promise (15:5) — countless as the stars.

τοῦ

of the

Genitive

article

οὐρανοῦ

heaven

Genitive

partitive/possessive genitive

οὐρανός: 'heaven, sky'; the stars of the sky.

τῷ

in

Dative

article

πλήθει

multitude

Dative

dative of respect ('in multitude')

πλήθος: 'multitude, great number'; the point of the comparison — sheer numberlessness.

καὶ

and

coordinating conjunction

ὡς

as

comparative particle

ὡς: 'as'; the second simile.

ἡ

the

Nominative

article

ἄμμος

sand

Nominative

subject of implied verb (comparison)

ἄμμος: 'sand'; the earthly half of the promise (22:17) — countless as the seashore's grains.

ἡ

the (one)

Nominative

article (attributive, w/ prep. phrase)

παρὰ

by/beside

preposition + accusative (place)

τὸ

the

Accusative

article

χεῖλος

shore/lip

Accusative

object of παρά

χεῖλος: 'lip, edge'; the 'lip' (shore) of the sea — idiom for the seashore.

τῆς

of the

Genitive

article

Θαλάσσης

sea

Genitive

genitive (defines χεῖλος)

θάλασσα: 'sea'; the seashore whose sand is beyond counting.

ἡ

the

Nominative

article (attributive)

ἀναρίθμητος

innumerable

Nominative

attributive adjective (w/ ἄμμος)

ἀναρίθμητος: 'uncountable' (α-privative + ἀριθμέω); NT hapax — sealing the image of limitless posterity from one dead man.

13 Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς.

In faith these all died, not having received the promises, but having seen them from afar and greeted them, and having confessed that they were strangers and sojourners on the earth.

REFLECTION ON THE PATRIARCHS (ASYNDETON) **ASYNDETON** A pause in the catalogue to interpret it: these died with the promises still future, yet welcomed them from a distance — confessing a pilgrim status that betrays a longing for a better homeland (vv.14–16).

Κατὰ

in accordance with

preposition + accusative (norm/manner)

κατά + acc.: here 'according to, in keeping with' — they died 'in line with faith,' their faith intact to the end.

πίστιν

faith

Accusative

object of κατά (norm)

πίστις: 'faith'; the variation κατὰ πίστιν (vs. the usual dative Πίστει) marks this as a summarizing reflection.

ἀπέθανον

died

Aor Act Indic 3 Pl · ἀποθνήσκω

main verb

→ **constative aorist**

ἀποθνήσκω: 'die'; the patriarchs died still in faith, the promise unrealized in their lifetime.

οὗτοι

these

Nominative

subject (demonstrative)

οὗτος: 'these'; the patriarchs just named, Abraham through Jacob (and Sarah).

πάντες

all

Nominative

adjective (w/ οὔτοι)

πᾶς: 'all'; without exception, the whole pilgrim company.

μή

not

negative particle (w/ participle)

λαβόντες

having received

Aor Act Ptc · Nom Pl Masc · λαμβάνω

concessive participle ('though not having received')

→ constative aorist

λαμβάνω: 'receive'; they did not obtain the promised goods in their earthly life (cf. v.39).

τὰς

the

Accusative

article

ἐπαγγελίας

promises

Accusative

direct object of λαβόντες

ἐπαγγελία: 'promise'; plural — the manifold pledges of God, fully realized only later (cf. v.39–40).

ἀλλὰ

but

adversative conjunction

πόρρωθεν

from afar

adverb (of place/distance)

πόρρωθεν: 'from a distance'; they glimpsed the promises across the horizon of time — faith's far sight.

αὐτὰς

them

Accusative

direct object (of ἰδόντες/ἀσπασάμενοι)

ἰδόντες

having seen

Aor Act Ptc · Nom Pl Masc · ὁράω

adverbial participle (manner)

→ constative aorist

ὁράω: 'see'; faith's vision discerned the unseen promise (cf. v.1; John 8:56, Abraham 'saw my day').

καὶ

and

coordinating conjunction

ἀσπασάμενοι

having greeted/welcome

Aor Mid Ptc · Nom Pl Masc · ἀσπάζομαι

adverbial participle (manner)

→ constative aorist

ἀσπάζομαι: 'greet, welcome, salute'; the image of a traveler hailing a longed-for destination still far off.

καὶ

and

coordinating conjunction

ὁμολογήσαντες

having confessed

Aor Act Ptc · Nom Pl Masc · ὁμολογέω

adverbial participle (manner)

→ constative aorist

ὁμολογέω: 'confess, acknowledge openly'; they publicly owned their pilgrim status (cf. Gen 23:4; 47:9).

ὅτι

that

conjunction (content of confession)

ξένοι

strangers

Nominative

predicate nominative

ξένος: 'stranger, foreigner, guest'; without home-rights in the land where they lived.

καὶ

and

coordinating conjunction

παρεπίδημοί

sojourners/exiles

Nominative

predicate nominative (coordinate)

παρεπίδημος: 'sojourner, resident alien, exile' (cf. Gen 23:4 LXX; 1 Pet 1:1; 2:11); one passing through, not at home.

εἰσιν

they are

Pres Act Indic 3 Pl · εἰμι

main verb (copula, content clause)

→ stative present

εἰμι: 'to be'; their self-understanding as pilgrims on the earth.

ἐπὶ

on

preposition + genitive (place)

τῆς

the

Genitive

article

γῆς

earth

Genitive

object of ἐπί (place)

γῆ: 'earth, land'; the whole earthly realm is, for faith, a place of sojourn (cf. 13:14).

14 οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν.

For those who say such things make it clear that they are seeking a homeland.

INFERENCE FROM THE CONFESSION γὰρ The pilgrim-confession is read as evidence: to call oneself a stranger is to admit one is still searching for a true homeland — the logic that drives to the heavenly city of v.16.

<p>οἱ those Nominative <i>article (substantizes ptc.)</i></p>	<p>γὰρ for <i>explanatory conjunction</i> γάρ: draws out the implication of the confession in v.13.</p>	<p>τοιαῦτα such things Accusative <i>direct object of λέγοντες</i> τοιοῦτος: 'such, of this kind'; the pilgrim language of v.13.</p>	<p>λέγοντες who say Pres Act Ptc · Nom Pl Masc · λέγω <i>substantival participle (subject)</i> → present (characteristic) λέγω: 'say'; those who make such a confession.</p>
<p>ἐμφανίζουσιν they make clear/show Pres Act Indic 3 Pl · ἐμφανίζω <i>main verb</i> → gnomic present ἐμφανίζω: 'make visible, declare, reveal'; their words disclose the unspoken longing of their hearts.</p>	<p>ὅτι that <i>conjunction (content clause)</i></p>	<p>πατρίδα homeland Accusative <i>direct object of ἐπιζητοῦσιν</i> πατρίς: 'fatherland, homeland'; the native country one belongs to — here sought, not yet possessed.</p>	<p>ἐπιζητοῦσιν they seek Pres Act Indic 3 Pl · ἐπιζητέω <i>main verb (content clause)</i> → present (durative) ἐπιζητέω: 'seek after, search for' (ἐπι-directive); an ongoing quest — the heart set on a homeland still ahead.</p>

15 καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἧς ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι·

And if indeed they had been remembering that land from which they went out, they would have had opportunity to return;

CONTRARY-TO-FACT PROTASIS **καὶ εἰ μὲν** A counterfactual rules out the obvious candidate: the homeland they seek is not the country left behind, for they could easily have gone back — their longing reaches elsewhere (v.16).

καὶ

and

coordinating conjunction

εἰ

if

conjunction (introduces contrary-to-fact condition)

εἰ: 'if'; with the imperfect/ἄν below it forms a present contrary-to-fact condition.

μὲν

indeed

particle (μὲν ... paired w/ implied δέ in v.16)

μὲν: 'on the one hand'; sets up the contrast completed by νῦν δέ in v.16.

ἐκείνης

that (land)

Genitive

objective genitive (w/ ἐμνημόνεον)

ἐκεῖνος: 'that'; the country of origin (Ur/Mesopotamia), left behind.

ἐμνημόνεον

they were remembering/minding

Impf Act Indic 3 Pl · μνημονεύω

main verb (protasis)

→ imperfect (contrary-to-fact)

μνημονεύω: 'remember, be mindful of, keep thinking on'; had their hearts dwelt on the old homeland.

ἀφ'

from

preposition + genitive (source)

ἧς

which

Genitive

relative pronoun (object of ἀπό)

ἐξέβησαν

they went out

Aor Act Indic 3 Pl · ἐκβαίνω

main verb (rel. clause)

→ constative aorist

ἐκβαίνω: 'go out, depart from'; their original departure from the homeland.

εἶχον

they would have had

Impf Act Indic 3 Pl · ἔχω

main verb (apodosis, w/ ἄν)

→ imperfect + ἄν (contrary-to-fact)

ἔχω: 'have'; with ἄν, 'they would have had' — the unreal consequence.

ἄν

would

modal particle (marks the apodosis)

ἄν: the contingency particle signaling the contrary-to-fact apodosis.

καιρὸν

opportunity

Accusative

direct object

καιρός: here 'opportunity, occasion'; there was no lack of chance to return — so return was not their aim.

ἀνακάμψαι

to return

Aor Act Inf · ἀνακάμπτω

epexegetical infinitive (of καιρὸν)

→ constative aorist

ἀνακάμπτω: 'turn back, return'; the act they declined — they pressed forward, not back.

16 νῦν δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν· ἠτοίμασεν γὰρ αὐτοῖς πόλιν.

but as it is, they desire a better, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.

RESOLUTION OF THE CONTRAST **νῦν δέ** The μέν of v.15 finds its answer: their aim is a better, heavenly homeland. Such God-ward longing earns God's unashamed self-naming as their God, and the reward of a prepared city (cf. 12:22).

νῦν

as it is/now

adverb (logical 'but as the case stands')

νῦν: here logical rather than temporal — 'but in fact,' answering the counterfactual.

δὲ

but

adversative conjunction (answers μέν)

δέ: completes the μέν ... δέ contrast of v.15.

κρείττονος

a better (one)

Genitive

object of ὀρέγονται (substantival comparative)

κρείττων: 'better, superior'; a signature Hebrews word (1:4; 7:7, 19, 22) — the heavenly homeland surpasses the earthly.

ὀρέγονται

they desire/reach for

Pres Mid Indic 3 Pl · ὀρέγομαι

main verb

→ present (durative)

ὀρέγομαι: 'stretch oneself out toward, aspire to' (cf. 1 Tim 3:1; 6:10); ardent reaching for the better country.

τοῦτ'

that

demonstrative (in idiom τοῦτ' ἔστιν)

τοῦτ' ἔστιν: idiom, 'that is to say' — introducing a clarifying equivalent.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

verb (in explanatory idiom)

→ stative present

εἰμί: in the idiom τοῦτ' ἔστιν, 'that is.'

ἐπουρανίου

heavenly (one)

Genitive

apposition to κρείττονος

ἐπουράνιος: 'heavenly' (ἐπί + οὐρανός); the homeland is the heavenly country/city (cf. 3:1; 12:22).

διὸ

therefore

inferential conjunction

διό: 'therefore'; the consequence of their heavenward longing.

οὐκ

not

negative particle

ἐπαισχύνεται

is ashamed

Pres Mid/Pass Indic 3 Sg · ἐπαισχύνομαι

main verb

→ gnomic present

ἐπαισχύνομαι: 'be ashamed of'; cf. 2:11
— God owns the faithful as his own
without shame (contrast Mark 8:38).

αὐτούς

of them

Accusative

accusative (w/ ἐπαισχύνεται)

ὁ

the

Nominative

article

θεός

God

Nominative

subject

θεός

God

Nominative

predicate nominative (w/ ἐπικαλεῖσθαι)

θεός; the title 'their God' — echoing
'the God of Abraham, Isaac, and Jacob'
(Exod 3:6; cf. Matt 22:32).

ἐπικαλεῖσθαι

to be called/named

Pres Mid/Pass Inf · ἐπικαλέω

epexegetical infinitive (w/ ἐπαισχύνεται)

→ present (general)

ἐπικαλέω (pass.): 'be named/surnamed,
be called by a name'; God is not
ashamed to bear the name 'their God.'

αὐτῶν

their

Genitive

genitive of relationship

ἠτοίμασεν

he prepared

Aor Act Indic 3 Sg · ἐτοιμάζω

main verb

→ constative aorist

ἐτοιμάζω: 'make ready, prepare'; God
has readied the city for them (cf. John
14:2–3; Matt 25:34).

γάρ

for

explanatory conjunction

γάρ: grounds God's unashamed
ownership in his having prepared their
reward.

αὐτοῖς

for them

Dative

dative of advantage

πόλιν

city

Accusative

direct object

πόλις: 'city'; the very city Abraham
awaited (v.10) — the heavenly
Jerusalem (12:22; 13:14).

17 Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,

By faith Abraham, when tested, has offered up Isaac, and he who had received the promises was offering up his only son,

WITNESS 4 CLIMAXES — THE AKEDAH (ASYNDETON) ASYNDETON Abraham's supreme test (Gen 22): the perfect προσενήνοχεν presents the offering as an accomplished, abiding deed of faith — the man who held the promises surrendered the very son in whom they were lodged.

Πίστει

by faith

Dative

dative of means (anaphoric refrain)

πίστις: the refrain returns to Abraham's crowning trial.

προσενήνοχεν

has offered up

Perf Act Indic 3 Sg · προσφέρω

main verb

→ *intensive/dramatic perfect* (abiding deed)

προσφέρω: 'offer'; the striking perfect presents the offering as a finished, permanently valid act — in God's reckoning Isaac was as good as offered.

Ἀβραὰμ

Abraham

Nominative

subject (indeclinable)

Ἀβραάμ: Abraham; faith reaches its summit at Moriah.

τὸν

the

Accusative

article

Ἰσαὰκ

Isaac

Accusative

direct object (indeclinable)

Ἰσαάκ: Isaac, the son of promise, the one offered.

πειραζόμενος

being tested

Pres Pass Ptc · Nom Sg Masc · πειράζω

temporal/circumstantial participle ('when tested')

→ *present (concurrent)*

πειράζω: 'test, try, tempt'; God 'tested' Abraham (Gen 22:1 LXX) — a trial of proven faith, not solicitation to evil.

καὶ

and

coordinating conjunction (epexegetical)

τὸν

the

Accusative

article

μονογενῆ

only/unique son

Accusative

direct object (substantival adj.)

μονογενής: 'only, one-of-a-kind' (μόνος + γένος); Isaac the 'unique' son of promise (cf. Gen 22:2; the word elsewhere of Christ, John 3:16).

προσέφερον

was offering up

Impf Act Indic 3 Sg · προσφέρω

main verb

→ conative/inceptive imperfect ('was in the act of offering')

προσφέρω: 'offer'; the imperfect after the perfect — he was in the very process of offering when stayed (Gen 22:10–12).

ὁ

the (one)

Nominative

article (substantizes ptc.)

τὰς

the

Accusative

article

ἐπαγγελίας

promises

Accusative

direct object of ἀναδεξάμενος

ἐπαγγελία: 'promise'; the promises whose entire fulfillment hung on Isaac — heightening the stakes of the test.

ἀναδεξάμενος

who had received/welcome

Aor Mid Ptc · Nom Sg Masc · ἀναδέχομαι

substantival participle (in apposition to subject)

→ constative aorist

ἀναδέχομαι: 'take up, receive, welcome'; he had gladly accepted the promises — yet was willing to surrender their pledge.

18 πρὸς ὃν ἐλαλήθη ὅτι Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα,

to whom it was said, "In Isaac shall your seed be named,"

RELATIVE EXPANSION (THE WORD AT STAKE) **πρὸς ὃν** The promise that made the command an apparent contradiction: the seed was to be reckoned through Isaac (Gen 21:12) — yet Isaac was commanded as a sacrifice.

πρὸς

to

preposition + accusative (direction/reference)

ὄν

whom

Accusative

relative pronoun (object of πρὸς; antecedent Abraham)

ἐλαλήθη

it was said

Aor Pass Indic 3 Sg · λαλέω

main verb (divine passive)

→ **constative aorist**

λαλέω: 'speak'; the divine word of Gen 21:12, here cited as the standing promise.

ὅτι

that

conjunction (introduces quotation)

ὅτι: recitative, introducing the direct citation.

ἐν

in

preposition + dative (sphere/means)

Ἰσαὰκ

Isaac

Dative

object of ἐν (indeclinable)

Ἰσαὰκ: Isaac; the line of promise runs through him, not Ishmael.

κληθήσεται

shall be named/called

Fut Pass Indic 3 Sg · καλέω

main verb (quotation)

→ **predictive future**

καλέω: 'call, name'; 'your seed shall be reckoned/named' — the posterity is identified through Isaac.

σοι

to you

Dative

dative of possession/advantage

σπέρμα

seed/offspring

Nominative

subject

σπέρμα: 'seed, offspring'; the promised descendants, all to be traced through Isaac.

19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ θεός· ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.

reasoning that God is able to raise even from the dead, from which he also received him back, figuratively speaking.

GROUND OF ABRAHAM'S OBEDIENCE (ASYNDETON) **ASYNDETON** Faith's calculation resolves the contradiction: God can raise the dead. The recovery of Isaac was, in a figure, a resurrection — making the Akedah a type of the greater raising.

λογισάμενος

reasoning/reckoning

Aor Mid Ptc · Nom Sg Masc · λογίζομαι

causal participle

→ constative aorist

λογίζομαι: 'reckon, calculate, conclude'; faith here is a reasoned inference about God's power (cf. Rom 4:17–21).

ὅτι

that

conjunction (content of the reckoning)

καὶ

even

adverbial (ascensive)

καί: ascensive 'even from the dead' — the furthest reach of divine power.

ἐκ

from

preposition + genitive (separation/source)

νεκρῶν

the dead

Genitive

object of ἐκ (substantival adj.)

νεκρός: 'dead (one)'; 'from among the dead' — resurrection language.

ἐγείρειν

to raise

Pres Act Inf · ἐγείρω

complementary infinitive (w/ δυνατός)

→ present (general capacity)

ἐγείρω: 'raise up, awaken'; the standard NT verb for resurrection.

δυνατός

able

Nominative

predicate adjective

δυνατός: 'able, powerful'; God's resurrection power is the object of Abraham's reckoning faith.

ὁ

the

Nominative

article

θεός

God

Nominative

subject

ὅθεν

from which/whence

relative adverb (consequence)

ὅθεν: 'whence, from which'; here 'and so, in consequence of which' — a Hebrews favorite (2:17; 3:1; 7:25).

αὐτὸν

him

Accusative

direct object (Isaac)

καὶ

also

adverbial (adjunctive)

ἐν

in

preposition + dative (manner)

παραβολῆ

a figure/parable

Dative

dative of manner (figuratively)

παραβολή: 'comparison, figure, type'; the rescue of Isaac was, as it were, a figurative resurrection — a type (cf. 9:9).

ἐκομίσατο

he received back

Aor Mid Indic 3 Sg · κομίζω

main verb

→ *constative aorist*

κομίζω (mid.): 'receive, recover, get back' (cf. 10:36; 11:39); Abraham received Isaac back as from death.

20 Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ.

By faith Isaac blessed Jacob and Esau, even concerning things to come.

WITNESS 6 — ISAAC (ASYNDETON) ASYNDETON Isaac's faith looked forward: his blessing (Gen 27) disposed of a future he would not see, trusting God's word over the generations to come.

Πίστει

by faith

Dative

dative of means (anaphoric refrain)

πίστις: the refrain; now the second-generation patriarch.

καὶ

also/even

adverbial (ascensive, w/ περὶ μελλόντων)

καί: 'even concerning things to come' — the blessing reached into the unseen future.

περὶ

concerning

preposition + genitive (reference)

μελλόντων

things to come

Pres Act Ptc · Gen Pl Neut · μέλλω

substantival participle (object of περὶ)

→ present (of the impending)

μέλλω: 'be about to'; 'the things about to be' — the future destinies pronounced in the blessing.

εὐλόγησεν

blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb

→ *constative aorist*

εὐλογέω: 'speak well of, bless'; the patriarchal blessing conferred covenant destiny by faith in God's promise.

Ἰσαὰκ

Isaac

Nominative

subject (indeclinable)

Ἰσαὰκ: Isaac; now the one who blesses, his faith reaching to the next generation.

τὸν

the

Accusative

article

Ἰακώβ

Jacob

Accusative

direct object (indeclinable)

Ἰακώβ: Jacob; named first, the bearer of the covenant line.

καὶ

and

coordinating conjunction

τὸν

the

Accusative

article

Ἡσαῦ

Esau

Accusative

direct object (indeclinable)

Ἡσαῦ: Esau; also blessed concerning his future (Gen 27:39–40; cf. 12:16).

21 Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησεν, καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

By faith Jacob, when dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.

WITNESS 7 — JACOB (ASYNDETON) ASYNDETON Jacob's deathbed faith (Gen 48): blessing Ephraim and Manasseh and worshiping — the citation follows the LXX of Gen 47:31 ('the top of his staff') rather than the MT ('the head of the bed').

Πίστει

by faith

Dative

dative of means (anaphoric refrain)

πίστις: the refrain; the third-generation patriarch.

Ἰακώβ

Jacob

Nominative

subject (indeclinable)

Ἰακώβ: Jacob, now aged and dying, blessing the next generation.

ἀποθνήσκων

when dying

Pres Act Ptc · Nom Sg Masc · ἀποθνήσκω

temporal participle ('as he was dying')

→ present (concurrent, in-progress)

ἀποθνήσκω: 'die'; the present marks the act in progress — faith strong at the very threshold of death.

ἕκαστον

each

Accusative

direct object (distributive)

ἕκαστος: 'each, every one'; he blessed both sons individually (Gen 48:14–20).

τῶν

of the

Genitive

article

υἱῶν

sons

Genitive

partitive genitive

υἱός: 'son'; Ephraim and Manasseh, Joseph's sons, adopted into the patriarchal blessing.

Ἰωσήφ

of Joseph

Genitive

genitive of relationship (indeclinable)

Ἰωσήφ: Joseph; his sons received Jacob's blessing as if Jacob's own.

εὐλόγησεν

blessed

Aor Act Indic 3 Sg · εὐλογέω

main verb

→ constative aorist

εὐλογέω: 'bless'; crossing his hands to put the younger first — faith governed by God's purpose, not natural precedence.

καὶ

and

coordinating conjunction

προσεκύνησεν

worshiped/bowed

Aor Act Indic 3 Sg · προσκυνέω

main verb

→ constative aorist

προσκυνέω: 'do obeisance, worship'; Jacob's reverent worship of God at his life's end (Gen 47:31 LXX).

ἐπὶ

on/upon

preposition + accusative (place/support)

τὸ

the

Accusative

article

ἄκρον

top/tip

Accusative

object of ἐπί

ἄκρον: 'tip, extremity, top'; the head of his staff, on which he leaned to worship.

τῆς

of the

Genitive

article

ῥάβδου

staff

Genitive

possessive genitive

ῥάβδος: 'rod, staff'; the LXX reading (Gen 47:31) — Hebrew נטף 'staff' vs. נטף 'bed' differ only in vowel-pointing.

αὐτοῦ

his

Genitive

genitive of possession

22 Πίστει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.

By faith Joseph, when he was ending his life, made mention of the exodus of the sons of Israel and gave directions concerning his bones.

WITNESS 8 — JOSEPH (ASYNDETON) ASYNDETON Joseph's dying faith (Gen 50:24–25): so certain of the promised exodus that he ordered his bones carried up — staking his very burial on a deliverance generations away.

Πίστει

by faith

Dative

dative of means (anaphoric refrain)

πίστις: the refrain; the patriarchal era closes with Joseph.

Ἰωσήφ

Joseph

Nominative

subject (indeclinable)

Ἰωσήφ: Joseph, Jacob's son, the patriarch in Egypt.

τελευτῶν

ending his life/dying

Pres Act Ptc · Nom Sg Masc · τελευτάω

temporal participle ('as he was dying')

→ present (concurrent)

τελευτάω: 'come to an end, die'; at his life's close (Gen 50:26), his last thoughts were of God's promise.

περὶ

concerning

preposition + genitive (reference)

τῆς

the

Genitive

article

ἐξόδου

exodus/departure

Genitive

object of *περί*

ἐξοδος: 'a going out, departure, exodus'; the future deliverance from Egypt, still centuries off.

τῶν

of the

Genitive

article

υἱῶν

sons

Genitive

subjective/possessive genitive

υἱός: 'son'; 'the sons of Israel' — the people who would make the exodus.

Ἰσραήλ

of Israel

Genitive

genitive of relationship (*indeclinable*)

Ἰσραήλ: Israel; the covenant nation descended from Jacob.

ἐμνημόνευσεν

made mention/spoke

Aor Act Indic 3 Sg · μνημονεύω

main verb

→ constative aorist

μνημονεύω: 'remember, make mention of'; Joseph spoke of the coming exodus as a sure thing (Gen 50:24).

καὶ

and

coordinating conjunction

περὶ

concerning

preposition + genitive (*reference*)

τῶν

the

Genitive

article

ὀστέων

bones

Genitive

object of *περί*

ὀστέων: 'bone'; he charged that his bones be carried to the land of promise (Gen 50:25; Exod 13:19; Josh 24:32).

αὐτοῦ

his

Genitive

genitive of possession

ἐνετείλατο

gave directions/commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

main verb

→ constative aorist

ἐντέλλομαι: 'command, give orders/instructions'; his binding charge about his burial — faith's pledge on the promise.

23 Πίστει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον, καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως.

By faith Moses, when he was born, was hidden three months by his parents, because they saw the child was beautiful, and they did not fear the king's edict.

WITNESS 9 — MOSES' PARENTS (ASYNDETON) **ASYNDETON** The Moses cycle opens not with Moses but with his parents' faith (Exod 2:2): defying Pharaoh's death-decree, they hid the child — faith braver than the fear of the king.

Πίστει

by faith

Dative

dative of means (anaphoric refrain)

πίστις: the refrain; the exodus generation begins.

Μωϋσῆς

Moses

Nominative

subject

Μωϋσῆς: Moses; the central figure of the next paragraphs, here as the hidden infant.

γεννηθεὶς

having been born

Aor Pass Ptc · Nom Sg Masc · γεννάω

temporal participle ('when born')

→ constative aorist

γεννάω: 'beget, give birth to'; the moment of his birth, under threat of the edict.

ἐκρύβη

was hidden

Aor Pass Indic 3 Sg · κρύπτω

main verb

→ constative aorist

κρύπτω: 'hide, conceal'; the parents' act of concealment (Exod 2:2), an act of faith against the state.

τρίμηνον

three months

Accusative

accusative of duration

τρίμηνος: 'of three months'; the span the infant was hidden.

ὑπὸ

by

preposition + genitive (agent)

τῶν

the

Genitive

article

πατέρων

parents/fathers

Genitive

genitive of agent (w/ ὑπό)

πατήρ: 'father'; the plural here = 'parents' (Amram and Jochebed, Exod 6:20).

αὐτοῦ

his

Genitive

genitive of relationship

διότι

because

causal conjunction

διότι: 'because'; gives the reason for hiding him.

εἶδον

they saw

Aor Act Indic 3 Pl · ὁράω

main verb (causal clause)

→ *constative aorist*

ὁράω: 'see'; they perceived something in the child prompting faith (Exod 2:2 LXX).

ἄσκειον

beautiful/fair

Accusative

predicate accusative (w/ τὸ παιδίον)

ἄσκειος: 'fair, comely, well-formed' (lit. 'of the city,' refined); Exod 2:2; Acts 7:20 ('fair before God') — a sign read by faith.

τὸ

the

Accusative

article

παιδίον

child

Accusative

direct object of εἶδον

παιδίον: 'little child, infant'; the newborn Moses.

καὶ

and

coordinating conjunction

οὐκ

not

negative particle

ἐφοβήθησαν

they feared

Aor Pass Indic 3 Pl · φοβέομαι

main verb

→ *constative aorist*

φοβέομαι: 'fear, be afraid'; faith conquered the fear of Pharaoh's lethal decree (cf. Exod 1:22).

τὸ

the

Accusative

article

διάταγμα

edict/decree

Accusative

direct object of ἐφοβήθησαν

διάταγμα: 'ordinance, edict'; Pharaoh's command to drown the Hebrew boys (Exod 1:22).

τοῦ

of the

Genitive

article

βασιλέως

king

Genitive

subjective/possessive genitive

βασιλεύς: 'king'; Pharaoh, whose authority faith dared to defy.

24 Πίστει Μωϋσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ,

By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter,

WITNESS 9 CONTINUED — MOSES' CHOICE (ASYNDETON) **ASYNDETON** Now Moses' own faith (Exod 2:11): renouncing the privilege of the Egyptian court — the great refusal that begins his identification with God's afflicted people.

Πίστει

by faith

Dative

dative of means (anaphoric refrain)

πίστις: the refrain.

Μωϋσῆς

Moses

Nominative

subject

Μωϋσῆς: Moses, now grown, acting in his own faith.

μέγας

great/grown

Nominative

predicate adj. (w/ γενόμενος)

μέγας: 'great, grown'; 'having become great' = having grown up (Exod 2:11 LXX).

γενόμενος

having become

Aor Mid Ptc · Nom Sg Masc · γίνομαι

temporal participle ('when grown')

→ constative aorist

γίνομαι: 'become'; the participle marks the time of his decisive choice.

ἠρνήσατο

refused/denied

Aor Mid Indic 3 Sg · ἀρνέομαι

main verb

→ constative aorist

ἀρνέομαι: 'deny, refuse, renounce'; he disowned his adoptive royal identity for the sake of his people.

λέγεσθαι

to be called

Pres Pass Inf · λέγω

complementary infinitive (w/ ἠρνήσατο)

→ present (general)

λέγω (pass.): 'be called, be named'; he refused the title and standing of an Egyptian prince.

υἱὸς

son

Nominative

predicate nominative (w/ λέγεσθαι)

υἱός: 'son'; the royal sonship he renounced — adoption by Pharaoh's daughter (Exod 2:10).

θυγατρὸς

of daughter

Genitive

genitive of relationship

θυγάτηρ: 'daughter'; Pharaoh's daughter, Moses' adoptive mother.

Φαραώ

of Pharaoh

Genitive

genitive of relationship (indeclinable)

Φαραώ: Pharaoh; the title of Egypt's king — the house Moses left.

25 μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν,

choosing rather to be mistreated together with the people of God than to have the fleeting enjoyment of sin,

MANNER OF THE REFUSAL (ASYNDETON) **ASYNDETON** The positive side of the refusal: a deliberate choice of solidarity in suffering with God's people over the transient pleasures Egypt's court afforded.

μᾶλλον

rather

adverb (comparison, w/ ἢ)

μᾶλλον: 'rather, more'; sets up the preferred alternative.

ἐλόμενος

having chosen

Aor Mid Ptc · Nom Sg Masc · αἰρέομαι

adverbial participle (manner/means)

→ constative aorist

αἰρέομαι: 'choose, prefer'; a deliberate, weighed decision — faith as resolved choice.

συγκακουχεῖσθαι

to be ill-treated with

Pres Pass Inf · συγκακουχέομαι

complementary infinitive (object of ἐλόμενος)

→ present (durative)

συγκακουχέομαι: 'suffer hardship together with' (σύν + κακουχέω, cf. 11:37; 13:3); NT hapax — shared affliction with God's people.

τῷ

the

Dative
article

λαῷ

people

Dative

dative of association (w/ συγκακουχεῖσθαι)

λαός: 'people'; the covenant people of God (cf. 4:9; 13:12), with whom Moses cast his lot.

τοῦ

of

Genitive
article

θεοῦ

God

Genitive
possessive genitive

ἢ

than

comparative particle

ἢ: 'than'; the rejected alternative follows.

πρόσκαιρον

temporary/fleeting

Accusative

attributive adjective (w/ ἀπόλαυσιν)

πρόσκαιρος: 'lasting only for a time, transient'; sin's pleasure is short-lived, weighed against the eternal reward (v.26).

ἔχειν

to have

Pres Act Inf · ἔχω

complementary infinitive (parallel to συγκακουεῖσθαι)

→ present (durative)

ἔχω: 'have, enjoy'; the rejected option — to keep enjoying sin's passing reward.

ἁμαρτίας

of sin

Genitive

genitive of source/quality

ἁμαρτία: 'sin'; the enjoyment that sin offers — here the comforts of compromise with Egypt.

ἀπόλαυσιν

enjoyment

Accusative

direct object of ἔχειν

ἀπόλαυσις: 'enjoyment, pleasure' (cf. 1 Tim 6:17); the gratification renounced for the sake of God's people.

26 μείζονα πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὄνειδισμόν τοῦ Χριστοῦ, ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν.

considering the reproach of the Christ greater wealth than the treasures of Egypt, for he was looking to the reward.

VALUATION BEHIND THE CHOICE (ASYNDETON) ASYNDETON Faith's accounting: Moses weighed 'the reproach of the Christ' as richer than Egypt's treasures — because, like the patriarchs, his gaze was fixed on the unseen reward.

μείζονα

greater

Accusative

predicate accusative (comparative, w/ ἡγησάμενος)

μέγας (compar. μείζων): 'greater'; the comparative governs the whole valuation.

πλοῦτον

wealth/riches

Accusative

predicate accusative

πλοῦτος: 'wealth, riches'; the reproach of Christ reckoned a greater treasure.

ἡγησάμενος

having considered

Aor Mid Ptc · Nom Sg Masc · ἡγέομαι

causal/adverbial participle

→ constative aorist

ἡγέομαι: 'consider, regard, count'; the verb of faith's reckoning (cf. v.11) — a deliberate weighing of values.

τῶν

than the

Genitive

article

Αιγύπτου

of Egypt

Genitive

possessive genitive

Αἴγυπτος: Egypt; its proverbial wealth, set against the reproach of Christ.

θησαυρῶν

treasures

Genitive

genitive of comparison (w/ μείζονα)

θησαυρός: 'treasure, storehouse'; the royal riches Moses forfeited.

τὸν

the

Accusative

article

ὀνειδισμόν

reproach/disgrace

Accusative

direct object of ἠγησάμενος

ὀνειδισμός: 'reproach, insult, disgrace' (cf. 10:33; 13:13); the scorn borne with God's people, identified with the Messiah's own reproach.

τοῦ

of the

Genitive

article

Χριστοῦ

Christ

Genitive

genitive (possessive/of relationship)

Χριστός: 'Anointed, Christ'; the suffering of the Messiah's people in every age is one reproach — Moses shared in it by faith (cf. 13:13).

ἀπέβλεπεν

he was looking

Impf Act Indic 3 Sg · ἀποβλέπω

main verb

→ imperfect (durative gaze)

ἀποβλέπω: 'look away (to), fix one's attention on'; he kept his eyes off Egypt and on the reward (cf. 12:2, ἀφορῶντες).

γὰρ

for

explanatory conjunction

γὰρ: explains why he so valued the reproach — his eye was on the reward.

εἰς

to

preposition + accusative (goal of looking)

τὴν

the

Accusative

article

μισθαποδοσίαν

reward/recompense

Accusative

object of εἰς

μισθαποδοσία: 'payment of wages, recompense' (cf. 2:2; 10:35); the eternal reward — cognate to μισθαποδοτής (v.6).

27 Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως, τὸν γὰρ ἀόρατον ὡς ὄρων ἔκαρτέρησεν.

By faith he left Egypt, not fearing the wrath of the king, for he persevered as seeing him who is invisible.

WITNESS 9 CONTINUED — LEAVING EGYPT (ASYNDETON) ASYNDETON Moses' departure from Egypt held firm because he 'saw' the unseen God — the very paradigm of faith (v.1): endurance grounded in the vision of the invisible.

Πίστει

by faith

Dative

dative of means (anaphoric refrain)

πίστις: the refrain.

κατέλιπεν

he left/forsook

Aor Act Indic 3 Sg · καταλείπω

main verb

→ constative aorist

καταλείπω: 'leave behind, forsake'; the departure from Egypt — most take this of the exodus, some of the earlier flight (Exod 2:15).

Αἴγυπτον

Egypt

Accusative

direct object

Αἴγυπτος: Egypt; the land of bondage forsaken by faith.

μὴ

not

negative particle (w/ participle)

φοβηθεὶς

having feared

Aor Pass Ptc · Nom Sg Masc · φοβέομαι

adverbial participle (manner; negated)

→ constative aorist

φοβέομαι: 'fear'; he was not deterred by Pharaoh's anger — faith outweighed fear.

τὸν

the

Accusative

article

θυμὸν

wrath/anger

Accusative

direct object of φοβηθεὶς

θυμός: 'passion, rage, wrath'; the king's fury at the Hebrews' departure (cf. Exod 10:28).

τοῦ

of the

Genitive

article

βασιλέως

king

Genitive

possessive genitive

βασιλεύς: 'king'; Pharaoh again.

τὸν

the (one)

Accusative

article (substantizes adj.)

γὰρ

for

explanatory conjunction

γὰρ: grounds his fearless persistence in the vision of God.

ἀόρατον

invisible (one)

Accusative

substantival adjective (object of ὁρῶν)

ἀόρατος: 'unseen, invisible' (cf. Col 1:15; 1 Tim 1:17); God, whom Moses 'saw' by faith — the paradox of faith's sight.

ὡς

as

comparative particle (w/ participle)

ὡς: 'as'; 'as though seeing' — faith's perception of the invisible as if visible.

ὁρῶν

seeing

Pres Act Ptc · Nom Sg Masc · ὁράω

comparative participle (manner)

→ present (durative)

ὁράω: 'see'; the present marks a continual 'seeing' of God by faith — the secret of perseverance.

ἔκαρτέρησεν

he persevered/endured

Aor Act Indic 3 Sg · καρτερέω

main verb

→ constative aorist

καρτερέω: 'be steadfast, endure, hold out' (NT hapax); Moses held firm — endurance is faith's hallmark in Hebrews (cf. 10:32; 12:1).

28 Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγη αὐτῶν.

By faith he has kept the Passover and the sprinkling of the blood, so that the destroyer of the firstborn might not touch them.

WITNESS 9 CONTINUED — THE PASSOVER (ASYNDETON) **ASYNDETON** The Passover (Exod 12): the perfect πεποίηκεν marks an instituted rite of abiding force. Faith applied the blood, and the destroyer passed over — deliverance through a blood that prefigures Christ's.

Πίστει

by faith

Dative

dative of means (anaphoric refrain)

πίστις: the refrain.

πεποίηκεν

he has kept/instituted

Perf Act Indic 3 Sg · ποιέω

main verb

→ intensive perfect (instituted, abiding rite)

ποιέω: 'do, make, keep (a feast)'; the perfect presents the Passover as a permanently established observance (cf. 'keep the Passover,' Exod 12:48).

τὸ

the

Accusative

article

πάσχα

Passover

Accusative

direct object (indeclinable)

πάσχα: 'Passover' (Aramaic/Hebrew פסח); the founding redemptive feast of Israel (Exod 12; cf. 1 Cor 5:7).

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

πρόσχυσιν

sprinkling/pouring

Accusative

direct object

πρόσχυσις: 'a pouring/sprinkling on' (NT hapax); the application of the lamb's blood to the doorposts (Exod 12:7, 22).

τοῦ

of the

Genitive

article

αἵματος

blood

Genitive

objective genitive

αἷμα: 'blood'; the Passover blood that shielded Israel — a great Hebrews theme (9:12–14, 22; 12:24).

ἵνα

so that

conjunction (purpose)

ἵνα: introduces the purpose of the blood-rite.

μὴ

not

negative particle (w/ subjunctive)

ὁ

the (one)

Nominative

article (substantizes ptc.)

ὄλοθρεύων

destroyer

Pres Act Ptc · Nom Sg Masc · ὄλοθρεύω

substantival participle (subject of θίγη)

→ present (characteristic)

ὄλοθρεύω: 'destroy'; 'the destroyer' (cf. ὄλοθρευτής, 1 Cor 10:10), the agent of the tenth plague (Exod 12:23).

τὰ

the

Accusative

article

πρωτότοκα

firstborn

Accusative

direct object (of the implied destroying)

πρωτότοκος: 'firstborn'; the object of the plague — Israel's spared by the blood (cf. 12:23, the assembly of the firstborn).

θίγη

might touch

Aor Act Subj 3 Sg · θιγγάνω

subjunctive (purpose clause)

→ constative aorist (subjunctive)

θιγγάνω: 'touch' (cf. 12:20); the destroyer was barred from touching the blood-marked households.

αὐτῶν

them

Genitive

genitive object (w/ θίγη, verb of touching)

αὐτῶν: 'them'; the firstborn of Israel, untouched because of the applied blood.

29 Πίστει διέβησαν τὴν Ἐρυθρὰν Θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἧς πείραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.

By faith they crossed the Red Sea as on dry land, which the Egyptians, attempting it, were swallowed up.

WITNESS 10 — ISRAEL AT THE SEA (ASYNDETON) ASYNDETON The corporate faith of Israel (Exod 14): the same waters that were a path for faith became a grave for unbelieving pursuit — the dividing line of the Sea.

Πίστει

by faith

Dative

dative of means (anaphoric refrain)

πίστις: the refrain; now the believing nation.

διέβησαν

they crossed over

Aor Act Indic 3 Pl · διαβαίνω

main verb

→ *constative aorist*

διαβαίνω: 'cross over, pass through'; Israel's passage through the divided Sea (Exod 14:22).

τὴν

the

Accusative

article

Ἐρυθρὰν

Red

Accusative

attributive adjective

ἐρυθρός: 'red'; the 'Red Sea' (Hebrew yam suph, 'Sea of Reeds') of the exodus.

Θάλασσαν

Sea

Accusative

direct object

θάλασσα: 'sea'; the barrier turned highway by God's power.

ὡς

as

comparative particle

ὡς: 'as'; introduces the comparison — as if it were dry ground.

διὰ

through

preposition + genitive (path/place)

ξηρᾶς

dry

Genitive

attributive adjective

ξηρός: 'dry'; the sea-bed made dry land (Exod 14:21–22).

γῆς

land

Genitive

object of διὰ

γῆ: 'land, ground'; the dry path through the waters.

ἧς

which

Genitive

relative pronoun (object of πείραν; the crossing)

ὅς: relative; refers to the crossing/passage attempted also by the Egyptians.

πειραν

attempt/trial

Accusative

direct object (idiom πείραν λαβόντες)

πείρα: 'attempt, trial, experience'; πείραν λαμβάνω = 'make trial of, attempt' (cf. v.36).

λαβόντες

taking/attempting

Aor Act Ptc · Nom Pl Masc · λαμβάνω

adverbial participle (temporal/circumstantial)

→ *constative aorist*

λαμβάνω: in the idiom with πείραν, 'making the attempt'; the Egyptians tried the same passage — without faith.

οί

the

Nominative

article

Αιγύπτιοι

Egyptians

Nominative

subject

Αιγύπτιος: 'Egyptian'; Pharaoh's army, drowned in the returning sea (Exod 14:28).

κατεπόθησαν

were swallowed up/drowned

Aor Pass Indic 3 Pl · καταπίω

main verb

→ constative aorist

καταπίω: 'swallow down, engulf' (cf. 1 Cor 15:54; 2 Cor 5:4); the sea engulfed the pursuers — the same waters, opposite ends.

30 Πίστει τὰ τεῖχη Ἰεριχῶ ἔπεσαν κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.

By faith the walls of Jericho fell, having been encircled for seven days.

WITNESS 11 — JERICO (ASYNDETON) ASYNDETON The conquest's first triumph (Josh 6): not by siegeworks but by obedient, patient faith — seven days' circling and a shout — the walls fell.

Πίστει

by faith

Dative

dative of means (anaphoric refrain)

πίστις: the refrain; the entry into the land.

τὰ

the

Nominative

article

τεῖχη

walls

Nominative

subject

τεῖχος: 'city wall'; Jericho's fortifications, the obstacle to conquest.

Ἰεριχῶ

of Jericho

Genitive

genitive of possession (indeclinable)

Ἰεριχώ: Jericho; the first Canaanite stronghold taken by Israel.

ἔπεσαν

fell

Aor Act Indic 3 Pl · πίπτω

main verb

→ constative aorist

πίπτω: 'fall'; the walls collapsed at God's appointed moment (Josh 6:20).

κυκλωθέντα

having been encircled

Aor Pass Ptc · Nom Pl Neut · κυκλόω

temporal/causal participle (w/ τὰ τεῖχη)

→ constative aorist

κυκλόω: 'encircle, surround, march around'; the daily circuits of Israel about the city (Josh 6:3–4).

ἐπὶ

for

preposition + accusative (extent of time)

ἑπτὰ

seven

numeral (indeclinable, w/ ἡμέρας)

ἑπτὰ: 'seven'; the seven days of circling — faith's patient obedience.

ἡμέρας

days

Accusative

accusative of extent of time

ἡμέρα: 'day'; the duration of the encirclement.

31 Πίστει Ῥαάβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.

By faith Rahab the harlot did not perish with those who were disobedient, having received the spies in peace.

WITNESS 12 — RAHAB (ASYNDETON) ASYNDETON A Gentile woman of ill repute (Josh 2; 6:25) closes the named list — faith saves even her, set against the disobedient who perished. Grace reaches the outsider who believes.

Πίστει

by faith

Dative

dative of means (anaphoric refrain)

πίστις: the refrain; the last individually named hero.

Ῥαάβ

Rahab

Nominative

subject (indeclinable)

Ῥαάβ: Rahab; the Canaanite woman of Jericho, later in Messiah's line (Matt 1:5; cf. Jas 2:25).

ἡ

the

Nominative

article

πόρνη

harlot/prostitute

Nominative

apposition to Ῥαάβ

πόρνη: 'prostitute'; the unflinching epithet underscores the reach of saving faith — grace for the outsider and the sinner.

οὐ

not

negative particle

συναπόλετο

perished with

Aor Mid Indic 3 Sg · συναπόλλυμι

main verb

→ constative aorist

συναπόλλυμι: 'perish together with' (σύν + ἀπόλλυμι); she was not destroyed with the doomed city — faith separated her out.

τοῖς

with those

Dative

article (substantizes ptc.)

ἀπειθήσασιν

who were disobedient/unbelieving

Aor Act Ptc · Dat Pl Masc · ἀπειθέω

substantival participle (dat. of association)

→ constative aorist

ἀπειθέω: 'disobey, refuse to be persuaded, be unbelieving' (cf. 3:18; 4:6, 11); unbelief and disobedience as one — the Jerichoites who would not believe.

δεξαμένη

having received

Aor Mid Ptc · Nom Sg Fem · δέχομαι

causal participle

→ constative aorist

δέχομαι: 'receive, welcome'; her faith was shown in receiving the Israelite scouts (Josh 2:1; cf. Jas 2:25).

τούς

the

Accusative

article

κατασκόπους

spies

Accusative

direct object of δεξαμένη

κατάσκοπος: 'spy, scout' (NT hapax); the two men Joshua sent to Jericho (Josh 2:1).

μετ'

with

preposition + genitive (manner/accompaniment)

εἰρήνης

peace

Genitive

object of μετά (manner)

εἰρήνη: 'peace'; she welcomed them peaceably, not betraying them — faith expressed in active kindness.

32 Καὶ τί ἔτι λέγω; ἐπιλείψει με γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών, Ἰεφθάε, Δαυὶδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν,

And what more shall I say? For time will fail me telling of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets,

RHETORICAL TRANSITION TO SUMMARY **Καὶ** A praeteritio: the author breaks off the leisurely narrative and rushes through the era of judges, kings, and prophets — the catalogue swells beyond the power of time to recount.

Καὶ

and

coordinating conjunction (transitional)

τί

what

Accusative

interrogative pronoun (object of λέγω)

τίς: 'what'; the rhetorical question marking a turn to summary.

ἔτι

still/more

adverb (time/degree)

ἔτι: 'still, yet, further'; 'what more' is there to add.

λέγω

shall I say

Pres Act Subj/Indic 1 Sg · λέγω

main verb (deliberative)

→ *deliberative present*

λέγω: 'say'; the deliberative question — there is too much to tell.

ἐπιλείψει

will fail

Fut Act Indic 3 Sg · ἐπιλείπω

main verb

→ *predictive future*

ἐπιλείπω: 'fail, give out, run short'; a classical idiom — 'time would fail me' if all were told.

με

me

Accusative

direct object of ἐπιλείψει

γὰρ

for

explanatory conjunction

γὰρ: justifies breaking off — the list is too long.

διηγούμενον

telling/recounting

Pres Mid Ptc · Acc Sg Masc · διηγέομαι

adverbial participle (conditional/temporal, w/ με)

→ *present (in the act of)*

διηγέομαι: 'narrate, recount in full' (cf. Mark 5:16; Acts 9:27); the full telling that time forbids.

ὁ

the

Nominative

article

χρόνος

time

Nominative

subject of ἐπιλείπει

χρόνος: 'time'; the personified want of time to tell all.

περὶ

about

preposition + genitive (reference)

Γεδεών

Gideon

Genitive

object of περὶ (indeclinable)

Γεδεών: Gideon, the judge who routed Midian (Judg 6–8).

Βαράκ

Barak

Genitive

object of περὶ (indeclinable)

Βαράκ: Barak, who with Deborah defeated Sisera (Judg 4–5).

Σαμψών

Samson

Genitive

object of περὶ (indeclinable)

Σαμψών: Samson, the Nazirite judge against the Philistines (Judg 13–16).

Ἰεφθάε

Jephthah

Genitive

object of περὶ (indeclinable)

Ἰεφθάε: Jephthah, the Gileadite judge over Ammon (Judg 11–12).

Δαυίδ

David

Genitive

object of περὶ (indeclinable)

Δαυίδ: David, the king after God's heart — the only king named in the list.

τε

both/and

enclitic conjunction (τε ... καί)

τε: links David and Samuel closely — 'David and Samuel.'

καί

and

coordinating conjunction

Σαμουήλ

Samuel

Genitive

object of περὶ (indeclinable)

Σαμουήλ: Samuel, the prophet-judge who anointed the kings (1 Sam) — bridge to the prophets.

καί

and

coordinating conjunction

τῶν

the

Genitive

article

προφητῶν

prophets

Genitive

object of περὶ

προφήτης: 'prophet'; the whole prophetic succession — too many to name, all witnesses of faith.

33 οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν,
ἔφραξαν στόματα λεόντων,

who through faith conquered kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,

CATALOGUE OF TRIUMPHS οἱ A rapid-fire list of faith's victories — the verbs heap up in asyndeton, each clause an exploit of those just named (and many unnamed).

οἱ

who

Nominative

relative pronoun (subject)

ὅς: relative; gathers all the foregoing into the catalogue of deeds.

διὰ

through

preposition + genitive (means)

πίστεως

faith

Genitive

object of διὰ (means)

πίστις: 'faith'; the instrument of every triumph listed — the refrain in summary form.

κατηγωνίσαντο

conquered/overcame

Aor Mid Indic 3 Pl · καταγωνίζομαι

main verb

→ constative aorist

καταγωνίζομαι: 'subdue, conquer in struggle' (NT hapax); the judges and David overthrowing hostile kingdoms.

βασιλείας

kingdoms

Accusative

direct object

βασιλεία: 'kingdom, realm'; the enemy nations subdued (e.g. Judg 4; 7; 1 Sam 17).

εἰργάσαντο

worked/wrought

Aor Mid Indic 3 Pl · ἐργάζομαι

main verb (asyndeton)

→ constative aorist

ἐργάζομαι: 'work, accomplish'; 'worked righteousness' — administered just rule (e.g. David, 2 Sam 8:15).

δικαιοσύνην

righteousness/justice

Accusative

direct object

δικαιοσύνη: 'righteousness, justice'; here the doing of right, just governance (cf. Ps 15:2).

ἐπέτυχον

obtained

Aor Act Indic 3 Pl · ἐπιτυχάνω

main verb (asyndeton)

→ constative aorist

ἐπιτυχάνω: 'obtain, attain' (cf. 6:15); they secured promised blessings — partial fulfillments granted in their day.

ἐπαγγελιῶν

promises

Genitive

genitive object (w/ ἐπέτυχον)

ἐπαγγελία: 'promise'; they obtained promises (e.g. victory, an heir) — yet not the ultimate promise (v.39).

ἔφραξαν

stopped/shut

Aor Act Indic 3 Pl · φράσσω

main verb (asyndeton)

→ *constative aorist*

φράσσω: 'stop up, shut, silence'; alluding to Daniel in the lions' den (Dan 6:22; cf. also Samson, David).

στόματα

mouths

Accusative

direct object

στόμα: 'mouth'; the lions' mouths shut by God's protecting power.

λεόντων

of lions

Genitive

possessive/partitive genitive

λέων: 'lion'; the den of Daniel 6 — faith's deliverance from the beasts.

34 ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρης, ἐδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων·

quenched the power of fire, escaped the edge of the sword, were made strong out of weakness, became mighty in war, put to flight the armies of foreigners;

CATALOGUE OF TRIUMPHS CONTINUED (ASYNDETON) **ASYNDETON** The list of deliverances continues — fire, sword, weakness, war — each a known episode (the furnace of Dan 3, Hezekiah, the judges), all wrought 'through faith.'

ἔσβεσαν

quenched

Aor Act Indic 3 Pl · σβέννυμι

main verb (asyndeton)

→ *constative aorist*

σβέννυμι: 'extinguish, quench'; the fiery furnace of Daniel 3 (Shadrach, Meshach, Abednego).

δύναμιν

power

Accusative

direct object

δύναμις: 'power, force'; the consuming force of the flames, robbed of effect.

πυρός

of fire

Genitive

genitive (defines δύναμιν)

πῦρ: 'fire'; the furnace's blaze (Dan 3:25–27).

ἔφυγον

escaped/fled

Aor Act Indic 3 Pl · φεύγω

main verb (asyndeton)

→ *constative aorist*

φεύγω: 'flee, escape'; deliverance from execution (e.g. David from Saul; Elijah from Jezebel).

στόματα

edge(s)

Accusative

direct object

στόμα: lit. 'mouth,' here 'edge (of the sword)' — a Semitic idiom (cf. Luke 21:24).

μαχαίρης

of sword

Genitive

genitive (defines στόματα)

μάχαιρα: 'sword, knife'; the sword's deadly edge escaped — contrast v.37, where some 'died by the sword.'

ἐδυναμώθησαν

were made strong

Aor Pass Indic 3 Pl · δυναμώω

main verb (asyndeton, divine passive)

→ *constative aorist*

δυναμώω: 'strengthen, empower' (cf. Col 1:11); strength supplied by God where there was weakness (e.g. Samson, Judg 16:28; Hezekiah, Isa 38).

ἀπό

out of/from

preposition + genitive (source/separation)

ἀσθενείας

weakness

Genitive

object of ἀπό

ἀσθένεια: 'weakness, sickness, frailty'; faith's power perfected in weakness (cf. 2 Cor 12:9).

ἐγενήθησαν

became

Aor Pass Indic 3 Pl · γίνομαι

main verb (asyndeton)

→ *constative aorist*

γίνομαι: 'become'; they became valiant warriors by God's enabling.

ἰσχυροὶ

mighty/strong

Nominative

predicate nominative

ἰσχυρός: 'strong, mighty'; valiant in battle through faith.

ἐν

in

preposition + dative (sphere)

πολέμῳ

war/battle

Dative

dative of sphere

πόλεμος: 'war, battle'; the sphere of their God-given might.

παρεμβολὰς

armies/camps

Accusative

direct object

παρεμβολή: 'encampment, army, battle-line' (cf. 13:11, 13); the marshaled hosts of the enemy.

ἔκλιναν

put to flight/turned back

Aor Act Indic 3 Pl · κλίνω

main verb

→ *constative aorist*

κλίνω: 'bend, turn, cause to give way'; to make an army 'turn' = rout it (e.g. Judg 7; 1 Sam 14).

ἄλλοτρίων

of foreigners

Genitive

attributive/possessive genitive

ἄλλοτριος: 'belonging to another, foreign'; the alien enemy armies routed by faith.

35 ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν·

Women received their dead by resurrection; but others were tortured, not accepting their release, that they might obtain a better resurrection;

TURN FROM TRIUMPH TO SUFFERING (ASYNDETON; ΔΕ PIVOTS) ASYNDETON The hinge of the catalogue: from victories to victories of endurance. The δέ turns from those delivered to those who, refusing rescue, suffered torture — faith aiming past this life at 'a better resurrection.'

ἔλαβον

received

Aor Act Indic 3 Pl · λαμβάνω

main verb

→ constative aorist

λαμβάνω: 'receive, take back'; the widows of Zarephath and Shunem received their sons alive (1 Kgs 17; 2 Kgs 4).

γυναῖκες

women

Nominative

subject

γυνή: 'woman'; the mothers whose dead were raised through Elijah and Elisha.

ἐξ

by/from

preposition + genitive (source/means)

ἀναστάσεως

resurrection

Genitive

object of ἐκ (means)

ἀνάστασις: 'resurrection, raising up'; the restoration of the dead to life — a foretaste of the greater resurrection to come.

τοὺς

the

Accusative

article

νεκροὺς

dead

Accusative

direct object (substantival adj.)

νεκρός: 'dead (one)'; their deceased sons, given back alive.

αὐτῶν

their

Genitive

genitive of relationship

ἄλλοι

others

Nominative

subject (contrast)

ἄλλος: 'other'; a different company — not delivered, but martyred.

δὲ

but

adversative conjunction (pivot)

δέ: the great pivot — from faith's deliverances to faith's sufferings.

ἐτυμpanίσθησαν

were tortured/beaten to death

Aor Pass Indic 3 Pl · τυμpanίζω

main verb

→ constative aorist

τυμpanίζω: 'torture on the τύμpanον (a rack/wheel), cudgel to death' (NT hapax); the martyrdom of the Maccabean faithful (2 Macc 6–7).

οὐ

not

negative particle

προσδεξάμενοι

accepting

Aor Mid Ptc · Nom Pl Masc · προσδέχομαι

adverbial participle (manner; negated)

→ constative aorist

προσδέχομαι: 'accept, receive, welcome'; they refused the offered deliverance that would have meant apostasy.

τὴν

the

Accusative

article

ἀπολύτρωσις

release/deliverance

Accusative

direct object of προσδεξάμενοι

ἀπολύτρωσις: 'release, redemption'; here release from torture (its only non-soteriological NT sense; cf. 9:15).

ἵνα

that

conjunction (purpose)

ἵνα: introduces their purpose in refusing release.

κρείττωνος

a better

Genitive

attributive adjective (w/ ἀναστάσεως)

κρείττων: 'better'; the resurrection to life is 'better' than mere restoration to mortal life — the Hebrews keyword again.

ἀναστάσεως

resurrection

Genitive

genitive object (w/ τύχων)

ἀνάστασις: 'resurrection'; the final, eternal raising (cf. 6:2) — their hope beyond martyrdom.

τύχων

they might obtain

Aor Act Subj 3 Pl · τυγχάνω

subjunctive (purpose clause)

→ constative aorist (subjunctive)

τυγχάνω: 'obtain, attain, meet with'; to gain the better resurrection was worth more than rescue from death.

36 ἄλλοι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς·

and others experienced mockings and scourgings, and even chains and imprisonment;

CATALOGUE OF SUFFERINGS **δέ** The sufferings mount: mockery, flogging, bonds, prison. Faith is now displayed not in escape but in endurance under persecution (cf. 10:32–34).

ἄλλοι

others

Nominative

subject

ἄλλοι: 'another (of a different kind)'; yet others, with a further catalogue of trials.

δέ

and

continuative conjunction

δέ: continues the list of the suffering faithful.

ἐμπαιγμῶν

of mockings

Genitive

genitive (w/ πείραν)

ἐμπαιγμός: 'mocking, derision' (cf. 2 Macc 7:7); public ridicule borne for faith.

καὶ

and

coordinating conjunction

μαστίγων

of scourgings

Genitive

genitive (w/ πείραν)

μάστιξ: 'whip, scourge, lashing' (cf. 12:6); flogging endured by the faithful (e.g. Jeremiah, 2 Macc).

πείραν

experience/trial

Accusative

direct object (idiom πείραν ἔλαβον)

πέιρα: 'trial, experience'; πείραν λαμβάνω = 'undergo, experience' (cf. v.29).

ἔλαβον

they experienced

Aor Act Indic 3 Pl · λαμβάνω

main verb

→ constative aorist

λαμβάνω: in the idiom with πείραν, 'they had experience of the mockings and scourgings.'

ἔτι

still/moreover

adverb (addition)

ἔτι: 'further, moreover'; escalating to graver trials.

δέ

and

continuative conjunction

δεσμῶν

of chains/bonds

Genitive

genitive (w/ implied πείραν)

δεσμός: 'bond, fetter, chain' (cf. 10:34; 13:3); imprisonment for the faith (e.g. Jeremiah, Jer 38).

καὶ

and

coordinating conjunction

φυλακῆς

of prison/imprisonment

Genitive

genitive (w/ implied πείραν)

φυλακή: 'guard, prison, custody'; incarceration for faithfulness to God.

37 ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρης ἀπέθανον, περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι,

they were stoned, they were sawn in two, they died by slaughter with the sword; they went about in sheepskins, in goatskins, destitute, afflicted, mistreated —

CATALOGUE OF SUFFERINGS — MARTYRDOM (ASYNDETON) ASYNDETON The extremity of faith's cost: stoning (Zechariah, 2 Chr 24), sawing asunder (traditionally Isaiah), the sword, and the destitute wanderings of the persecuted — faith unbroken to death.

ἐλιθάσθησαν

they were stoned

Aor Pass Indic 3 Pl · λιθάζω

main verb (asyndeton)

→ constative aorist

λιθάζω: 'stone'; e.g. Zechariah son of Jehoiada (2 Chr 24:20–21; cf. Matt 23:35).

ἐπρίσθησαν

they were sawn in two

Aor Pass Indic 3 Pl · πρίζω

main verb (asyndeton)

→ constative aorist

πρίζω: 'saw (in two)' (NT hapax); by tradition the death of Isaiah (Martyrdom of Isaiah).

ἐν

by

preposition + dative (means)

φόνῳ

slaughter/murder

Dative

dative of means/manner

φόνος: 'murder, slaughter, killing'; violent death by the sword.

μαχαίρης

of sword

Genitive

genitive (defines φόνῳ)

μάχαιρα: 'sword'; some died by the very sword others escaped (v.34) — e.g. Urijah (Jer 26:23); the prophets (1 Kgs 19:10).

ἀπέθανον

they died

Aor Act Indic 3 Pl · ἀποθνήσκω

main verb

→ constative aorist

ἀποθνήσκω: 'die'; martyrdom by the sword.

περιῆλθον

they went about/wandered

Aor Act Indic 3 Pl · περιέρχομαι

main verb

→ constative aorist

περιέρχομαι: 'go about, wander'; the homeless roaming of the persecuted (e.g. Elijah, 1 Kgs 19; the prophets in caves).

ἐν

in

preposition + dative (clothing/state)

μηλωταῖς

sheepskins

Dative

dative of attendant state

μηλωτή: 'sheepskin' (cf. Elijah's mantle, 1 Kgs 19:13, 19 LXX); the rough garb of the prophet-exile.

ἐν

in

preposition + dative (clothing/state)

αἰγείοις

goat

Dative

attributive adjective (w/ δέρμασιν)

αἰγίος: 'of a goat' (NT hapax); 'goatskins' — the poorest covering.

δέρμασιν

skins/hides

Dative

dative of attendant state

δέρμα: 'skin, hide' (NT hapax); animal hides for clothing — destitution and exile.

ὑστερούμενοι

being destitute/in want

Pres Pass Ptc · Nom Pl Masc · ὑστερέω

adverbial participle (state/manner)

→ present (durative)

ὑστερέω: 'lack, be in want, fall short'; their ongoing deprivation.

θλιβόμενοι

being afflicted

Pres Pass Ptc · Nom Pl Masc · θλίβω

adverbial participle (state/manner)

→ present (durative)

θλίβω: 'press, oppress, afflict'; the pressure of persecution (cf. θλίψις, 10:33).

κακουχούμενοι

being mistreated

Pres Pass Ptc · Nom Pl Masc · κακουχέω

adverbial participle (state/manner)

→ present (durative)

κακουχέω: 'maltreat, treat harshly' (cf. 13:3; the compound in 11:25); ill-usage borne for faith.

38 ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.

of whom the world was not worthy — wandering in deserts and mountains and caves and the holes of the ground.

VERDICT ON THE SUFFERERS (ASYNDETON; PARENTHETIC) **ASYNDETON** A parenthetic reversal of judgment: the world that cast them out was itself unworthy of them. Their homelessness on earth (deserts, caves) only underscores the heavenly homeland they sought (vv.14–16).

ὧν

of whom

Genitive

relative pronoun (genitive w/ ἄξιος)

ὧς: relative; refers to the persecuted faithful just described.

οὐκ

not

negative particle

ἦν

was

Impf Act Indic 3 Sg · εἰμι

main verb (copula)

→ imperfect (durative/descriptive)

εἰμι: 'to be'; the world 'was not worthy' — a settled verdict on the persecutors.

ἄξιος

worthy

Nominative

predicate adjective

ἄξιος: 'worthy, deserving'; the great reversal — the world that rejected them did not deserve them.

ὁ

the

Nominative

article

κόσμος

world

Nominative

subject

κόσμος: 'world'; the unbelieving order that persecuted the faithful (cf. v.7).

ἐπὶ

in/over

preposition + dative (place)

ἐρημίαις

deserts/wildernesses

Dative

dative of place

ἐρημία: 'desert, uninhabited place'; the wilderness refuge of the hunted faithful.

πλανώμενοι

wandering

Pres Pass/Mid Ptc · Nom Pl Masc · πλανῶ

adverbial participle (state/manner)

→ present (durative)

πλανῶ: 'lead astray; (pass.) wander, roam'; their forced, homeless wandering — pilgrims indeed (cf. v.13).

καὶ

and

coordinating conjunction

ὄρεσιν

mountains

Dative

dative of place

ὄρος: 'mountain'; the hill-country hideouts of the persecuted.

καὶ

and

coordinating conjunction

σπηλαίοις

caves

Dative

dative of place

σπήλαιον: 'cave, den'; e.g. the prophets Obadiah hid in caves (1 Kgs 18:4); Maccabean refugees.

καὶ

and

coordinating conjunction

ταῖς

the

Dative

article

ὀπαῖς

holes/openings

Dative

dative of place

ὀπή: 'opening, hole, crevice' (cf. Jas 3:11); the holes of the earth where they sheltered.

τῆς

of the

Genitive

article

γῆς

earth/ground

Genitive

possessive/partitive genitive

γῆ: 'earth, ground'; the bare earth their only shelter — strangers on the earth to the end (v.13).

39 Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν,

And all these, though attested through their faith, did not receive what was promised,

CONCLUSION OF THE CATALOGUE **Καὶ** The roll-call gathers to its conclusion: every one of them won God's testimony through faith, yet none received the consummate promise in their lifetime — the same point as v.13, now made universal.

Καὶ

and

coordinating conjunction (concluding)

οὗτοι

these

Nominative

subject (demonstrative)

οὗτος: 'these'; the whole company of the faithful just surveyed.

πάντες

all

Nominative

adjective (w/ οὗτοι)

πᾶς: 'all'; without exception — the entire chapter's witnesses.

μαρτυρηθέντες

having been attested

Aor Pass Ptc · Nom Pl Masc · μαρτυρέω

concessive participle (divine passive)

→ constative aorist

μαρτυρέω: 'bear witness to'; the divine passive forms an inclusio with v.2 (ἐμαρτυρήθησαν) — God attested them all through faith.

διὰ

through

preposition + genitive (means)

τῆς

the

Genitive

article

πίστεως

faith

Genitive

object of διὰ (means)

πίστις: 'faith'; the articular noun gathers up the chapter's refrain — it was 'the faith' that won them their witness.

οὐκ

not

negative particle

ἐκομίσαντο

they received

Aor Mid Indic 3 Pl · κομίζω

main verb

→ *constative aorist*

κομίζω (mid.): 'receive, obtain, carry off' (cf. v.19; 10:36); they did not yet obtain the promised consummation.

τὴν

the

Accusative

article

ἐπαγγελίαν

promise

Accusative

direct object

ἐπαγγελία: 'promise'; here the singular, climactic promise — the messianic salvation realized only in Christ (cf. 9:15).

40 τοῦ θεοῦ περὶ ἡμῶν κρεῖττον τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

since God had foreseen something better concerning us, so that they should not be made perfect apart from us.

GROUND / DIVINE PURPOSE (GENITIVE ABSOLUTE) ASYNDETON The reason the saints of old waited: God planned a better thing in Christ for 'us,' so that the faithful of every age are perfected together — the old covenant heroes consummated only with the new-covenant people.

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

subject of the genitive absolute

θεός: God; the sovereign planner whose purpose explains the delay.

περὶ

concerning

preposition + genitive (reference)

ἡμῶν

us

Genitive

object of περι

ἡμεῖς: 'we, us'; the new-covenant believers, the author and readers — included in the one redeemed people.

κρεῖττον

better

Accusative

attributive adjective (w/ τι)

κρεῖττων: 'better, superior'; the recurrent Hebrews keyword (1:4; 7:19; 8:6; 11:16, 35) — the better thing is the fulfillment in Christ.

τι

something

Accusative

direct object of προβλεψαμένου (indefinite)

τις: 'something'; the indefinite 'better something' — the consummate salvation in Christ.

προβλεψαμένου

having foreseen/provided

Aor Mid Ptc · Gen Sg Masc · προβλέπω

causal participle (genitive absolute)

→ constative aorist

προβλέπω (mid.): 'foresee, provide beforehand' (NT hapax); God's prior provision of the better thing — his redemptive foresight.

ἵνα

so that

conjunction (purpose)

ἵνα: introduces the divine purpose in the delay.

μὴ

not

negative particle (w/ subjunctive)

χωρὶς

apart from

improper preposition + genitive (separation)

χωρὶς: 'apart from, without' (cf. v.6); the saints of old are not perfected in isolation from the new-covenant people.

ἡμῶν

us

Genitive

object of χωρὶς

ἡμεῖς: 'us'; the one people of God, old and new, perfected together in Christ.

τελειωθῶσιν

they should be made perfect

Aor Pass Subj 3 Pl · τελειόω

subjunctive (purpose clause, divine passive)

→ constative aorist (subjunctive)

τελειόω: 'perfect, complete, bring to the goal'; the great Hebrews verb (2:10; 5:9; 7:19; 10:14) — the consummation of God's people, accomplished only in Christ and shared by all together.

On the text. The Greek follows the standard critical text of Hebrews 11, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation is editorial and conventional. The Epistle to the Hebrews is anonymous; its traditional ascription to Paul is ancient but not stated in the letter itself, and it is included here

only as a work conventionally appended to the Pauline corpus rather than as an assured Pauline composition. All forty verses of the conventional versification are present; none is omitted by the critical text. At v.37 the disputed word ἐπειράσθησαν ('they were tempted'), which several editions bracket or omit as a probable scribal doubling of the adjacent ἐπίσθησαν, is not reproduced.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.